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THE 1697  
REVILER  
REBUKED:  
OR,  
A RE-INFORCEMENT  
OF THE  
CHARGE  
AGAINST THE  
QUAKERS.  
[So Called]

For their *Contradictions to the Scriptures of God,*  
and to their own *Scriblings*, which Richard Farnworth  
attempted to answer in his pretended *Vindication of*  
*the Scriptures*; but is farther discovered, with his  
Fellow-Contradictors and Revilers, and their  
Doctrine, to be Anti-Scriptural, Anti-  
Christian, and Anti-Spiritual.

By JOHN STATHAM, a Servant of  
the Great Bishop and Shepherd of Souls, ap-  
pointed to watch his little Flock at Terling in Essex.

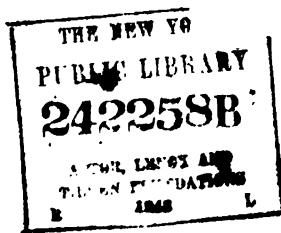
Titus, Cap. 1. ver. 7, 10, 12, 13.

A Bishop must be blameless — holding fast the faithful Word, as he  
hath been taught, that he may be able, by sound doctrine, both to exhort,  
and to convince the gainsayers. For there are many unquiet and vain  
talkers and deceivers — whose mouths must be stopped — where-  
fore rebuke them sharply, that they may be found in the Faith.

Zech 3. 2.

And the Lord said unto Satan, The Lord rebuke thee, O Satan; even  
the Lord that hath chosen Jerusalem, rebukes thee.

London, Printed by Henry Hills and John Field,  
Printers to His Highness. 1697.





To His Highness

**O L I V E R**

Lord Protector of the Commonwealth of  
*England, Scotland and Ireland,*

AND

To the Right Honorable,

**The Council of State.**

S I R S,



*I*f the Highest himself shall esta- Psalm 87.5.  
*blish Zion,* there is encourage-  
ment, sufficient and abund-  
ant for You his Servants re-  
joycingly to serve him, in the  
countenancing of his Truth, and contend-  
ing with the men of this Generation for the  
Faith once given unto the Saints, by the  
most *proper means and methods* which the  
Lord of lords in his wisdom hath direct-  
ed, and shall lead you unto. The Liberty  
proclaimed to Godly-Gospel-Preachers,  
and your fostering of Orthodox Pastors  
and



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## *The Epistle dedicatory.*

and Teachers, will much conduce, by the Spirit of Christs mouth, to the consumption of the Man of Sin; and what abuse soever is made of the Press for the spreading of Anti-Scriptural and Anti-christian Errors, yet it needeth not to be feared, while Pulpits and Presses are open (through Your Highness and Honors favors) for a Testimony against them, but that God will confound their Language, who by false and perverse Interpretations of the Scriptures, would seduce the mindes of the simple, into an expectation of nothing but Immediat Raptures and Revelations.

Some indeed cry up nothing but Club-law against the men, called Quakers, and can give no other measure then their Prelatical Fathers to those that dissented from them: But by Your Indulgence and Forbearance of Saints erring and otherwise minded, many have conscientiously made enquiry after those Truths which lay hid, or were defaced; and have the more heartily embraced them, and do hold them fast, after Scripture-conviction. And how-  
ever

*The Epistle dedicatory.*

ever the Men, I deal with, for the present do debate the Scriptures, and decry the Ministry, Churches, all New Testament external Worship, and whatsoever beareth the stamp of Divine Authority, as not to be found among us, yet by Your Lenity and Gentleness exercised towards them (while You espouse, or patronize none of their Errors) it may be firmly expected that the Elect (supposing such among them) shall be reduced: And as for others that are evil men and seducers (from that perverse Principle of their Self-adoring Light) they shall wax worse and worse, and as the madness of some is evident, so shall the folly of other be made manifest to all who are not bewitched with their Spiritual forceries.

MY LORDS, Let but the Sainrs, and the Churches of Saints, according to Scripture-evidence, be protected and cherished (as You have graciously begun) and the Office-ministry will soon be known, seled and established. Let every stumbling-block, as speedily and safely as lyeth within Your Power, be removed from the way of the  
b blinde,

## *The Epistle dedicatory.*

blinde, and occasion cut off from them that seek occasion, and ere long the Lord himself will rebuke them to silence, that they shall neither talk nor write so presumptuously, nor shall arrogancy come out of their mouth. *The lip of truth shall be established for ever: but a lying tongue is but for a moment.* Let Learning be advanced among pious men (for God hath his Wits, and his Learned ones) and through the sanctified Improvement thereof, Ignorance (its froward enemy) will creep into corners, as darkness vanissheth before the light. Some of these men

*PROV. 12. 19.* \*begin to appeal unto the Consciences of the Learned; for Idioms and propriety of speech, in Hebrew and Greek, with the Dorick dialect: they will give us leave then to make use of our English dialect also, and speak vulgarly, while we think as the Philosopher. Our contentions with them are not about *τις, η, τα, ος, ου, ον, τον, &c.* *pro aris & focis*, for the lamp & life of our Religion, the Rule of the Holy Scriptures, the Glory of the Blessed Trinity, the peculiarness of the Covenant of Grace; the sole matter of our Justification before God, the continuance.

\* Lip of truth  
opened, by  
*The Lawful*,  
page 13.  
Christ's inno-  
cency pleaded  
by *The Speeds*  
Epistle, with  
his Guilty co-  
vered Clergy-  
man unvail'd.  
page 69.

## *The Epistle dedicatory.*

ance of our Christian warfare, during this natural life, the truth and efficacy of Christs own Institutions, &c. Amidst which dilapidations, our Lord Jesus is fighting against them with the Sword of his mouth, and him wee'l trust with the issue of the batle; whereupon

I humbly supplicate, That every person whatsoever may not, *impune*, strike them corporally, in the Steeple-house, streets or prison; for they think it a great triumph to have this to object, That any are tolerated with this malicious word in their mouths, \* *Flight Lads for the Gospel*; and they'l still cry \* *Answer to the Quakers Catch. p. 19.* out *Persecution*, as they have done, if every Turn-key or Tapster in the prison, may, without check, be permitted to wreak their rage and spite upon them, with some base, illegal and inhumane usage or other. But while any of this Sect, for their exorbitant courses, meet with legal and due correction, Be pleased to let them all know that we are guarded by a better Law then what they \* upbraid us with, enacted in the *Marian* \* *Teachers of the world unvail'd, p. 29, 30* times: And, that while they carry Popish and Jesuitical Doctrine along with them,

## *The Epistle dedicatory.*

they are to have no more liberty for divulging it in our Assemblies, then the men of that profession. Popish Doctrines and Idolatries are as abominable as ever were the Paganish : And some of these mens Tenents are as reprobate stuff as the Jesuits; Their blasphemies as horrid as the Popish Parasites. What is Rome but *Babylon the Mother of Abominations*? And what is this Sect, but a *daughter of that great whore*? who doubts but the Romish Emissaries are abroad to seduce? Some *quondam* Professors of the Gospel have lost their Garments, and men see their shame. They bid farewell to Imputed Righteousness, in the Scripture-sense, and how they can be girt with inherent Graces, who put off the Saints, or believing sinners best robe, I see not. The ~~Sermons~~ <sup>Setters</sup> and Abettors of this Sect, would be more narrowly watched, and according to their crimes stigmatized. There is one \* hath suggested to the Right Honorable Parliament, after this manner, *All that have a word from the Lord seek not to stop them, and limit them from speaking it, by the counsel of those Teachers which are made by the will of man, and have not the word*

\* This for each Parliament man, by George Fox, page 416.

## *The Epistle dedicatory.*

word of the Lord; according to the word of the Lord they are to be stops, and to be silent; And after the same measure, shall it not be meted out to them? But whereas he concludeth with an Interrogation, that hath a sting in the tail, *Is there any law or limit to be made to limit the Spirit of God?* I shall close with Christ his own charge (for the purity and peace of the Churches) which some \* of no mean account do conceive \* *Brighman Cotton.*  
was partly fulfilled by the Ediēt of *Darius*, *Ezra* 6. 11. 13. \* *Take us the Foxes, the little* \* *Cant. 2. 15.*  
*Foxes, that spoil the Vines; for our Vines have tender grapes.*

Now, that Your Highness, and Your Honors may be all as Angels of God, discerning the false spirits and the true; such as proceed out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, from Him that proceedeth from the Father, and from the Son; that Ye may be established in the old and present Truth; that Ye may be preserved blameless; that all men may acknowledge their Mercies under Your Government;

## *The Epistle dedicatory.*

ment; that Your Graces may be heightened yet to farther Service of the Lord, and his peoples Interest in the three Nations; And, that Ye may be prospered in all Your high undertakings, at home and abroad, for Glory to the Highest, is, and shall be the Prayer of

Your HIGHNES

and

Your HONORS

Meaneſt Servant in  
the Goſpel,

JOHN STALHAM.

To



TO THE  
 CHURCH of CHRIST  
 Which is at  
 T E R L I N G.

Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in Truth and Love.

Beloved in our Lord J E S U S,

**A**S you were obedient in my absence while I was removed from you for a season, so I have endeavored since my return, that the Truth of the Gospel might continue with you; and therefore have I not given place, by subjection, no nor for an hour, to any that have attempted to bring another Gospel among you, though there is not another; but there be some that have troubled others, and would, by perverting the Gospel, have troubled you also; Yet blessed and praised be God who hath kept you in the hour of temptation, and helped you to keep the Word of his Patience, and not deny his Name.

That you and yours may ever be preserved, When this my earthly tabernacle shall be dissolved, I have drawn up this R E P L Y, and do commend it to your diligent perusal, charging you in the Lord, that you redeem some time for the reading of it; especially, such of you as have allowed spare hours for the reading of the Adversaries Pamphlets.

It is above a year since the first of the Sect, called Quakers, came into the Town, and scattered his opinions. You had then cautions given you from the Lord. Remember them, I beseech you, lest you be carried about (as the stubble whicked and Heb. 13. 9. whirled about here and there in a circle) with the wind of doctrine verse.



## The Epistle to the Church.

verse and strange doctrines; diverse in colour from the truth, and strange to the Scripture-language, or meaning of the Spirit speaking in the Scripture. Beware of wheeking to the right hand, or to the left. Take heed what you hear, and how you hear. Beware of the leaven of the Quaking Pharisees and Sadducees. It argues weakness at the best, and childishness in the best, if they be tossed to and fro with every wind of doctrine. Children will run after a bubble in the wind, or on the water; a feather on the ground, or froth upon the waves: Be not like them, or as giddy hearers that have no mould but what the next Novellist casts them into. Diverse and strange doctrines (such as these men I deal with especially open out of their packs) tend much to the unsettling of the judgement, and disquiet of the conscience. It is a Character of Christs sheep to keep the ear close to his voice; they know not the voice of strangers, whereas goats will receive whosoever come in their own name; and they whose names are not written in the Lambs Booke of Life, will wonder and wander after the beast and the false prophet; the Doctors and Doctrines of Antichrist. But it is a good thing \* (saith the Holy Spirit) that the heart be established with grace: It is eminently beneficial against all distracting opinions, to have your souls and consciences established with the doctrine; faith and sense of Gods free Favor in Christ, and with the experimental exercise of Grace in Gospel-worship. 1. The doctrine of his redeeming, purchasing grace, his pardoning of sinners, and reconciling them to himself, according to his free electing love, establisheth against the thoughts of our greatest unworthiness; for the free gift of Christ and his righteousness for justification of life, reigneth over all your guits, and the design of Grace is to bring all that obey the doctrine of Grace, into a kingdom of Grace, and to set us a crown of Life, and Glory upon the poor unworthy flower. Hold fast to this, as not onely it is free, but full. The Gospel of our salvation is so full, as it answereth all the souls necessities; partly, from the fulness of the person the Son of God, our Savior, God and man, in whom the fulness of the Godhead dwelleth bodily; If there be all-sufficiency of power, love, will, faithfulness in God to save, in Christ; yea, the fulness of Gods vindicative Justice is satisfied and glorified in him. This

John 10. 5.

John 5. 43.

Rev. 13. 8.

\* Heb. 13. 9.

We

## The Epistle to the Church.

we search for your heart-satisfaction and settlement : partly from the fulness of the covenant, whereby God makes over Christ and Life to us, which is heart-establishting, as 'tis founded in the blood of Christ, as it is the efflux and issue of Gods everlasting love, as all the promises are Tea; and Amen in Christ, and as the Covenant is of the nature of a Testament (which is more absolute then ordinary contracts) in full force by the death of the Testator, written not onely in the Scriptures [the Old Copy and the New] but in the hearts of Believers. Heb. 9. 16. Heb. 8. 10. God begins with promises and writes them, and then his Commands are all inlayed and inamel'd with the promises. This Heb. 6. 17. Covenant is confirmed by an Oath, to shew the immutability of his counsel, and to settle the hearts and hopes of them, that flee thither for refuge, with strong consolation. In a word, the Covenant of Grace excludes works, as any condition of life, for it is the declaration of Gods way of saving by Grace, according to the Election of Grace; which if it be of Grace (as it is) then Rom. 11. 6. is it not at all of Works. These meditations are heart-establishting, you will say, in wavering times; and all Doctrines agreeable to the fulness of Christ and his Covenant, are so. David found it so, so may you. It was a soft pillow to David [God : 2 Sam. 23. 5] hath made with me an everlasting Covenant, ordered in all things, and sure] on his Death-bed, whereon to rest his head, so it will be so all that take hold on it, and mix it with faith: For, secondly, it is not the Doctrine of the Gospel abstractly considered, but as believed, that will establisht you. Faith establishteth by its object, acts, reflections and fruits. Continue in the faith Col. 1. 23. grounded and settled, and be not moved away from the hope of the Gospel which ye have heard. Consider, brethren, what you believe, and in whom ye have believed. Christ and his righteousness without you, is a sure foundation for your Faith to build upon: He that believeth on him shall not be ashamed, un-Isaiah 28. 18. settled, beaten off. Faith gives you an evidence of things not seen, and makes things absent, present. Every act of Faith tends to your establishtment, having some certainty in its bosom and bowels, and so much as strives against doubting, and that shall not miscarry in the issue and event: But reflections of Faith help on yet more to steadfastness; When you know you do believe, then you have the answer of a good conscience, where- 1 Pet. 3. 21.

## The Epistle to the Church.

Rom. 5. 5.

with comes peace and liberty; Peace with God is discerned, and peace with Conscience is settled hereby in much serenity, with liberty of access to the Throne of Grace, and of making your Appeals to God, by vertue of Christs blood sprinkled on the Conscience, and by reason of the Acquittance which Christ received for the Believer at his resurrection; His discharge is ours, and hence the other benefits which Faith brings along with it, of Union with Christ, Communion with God, Justification, Redemption, Adoption and Sanctification. But if with the Doctrine and Faith of the Gospel, there comes thirdly, the Grace of sense, or the sense of Gods grace and love in all that is taught and believed, how is the heart established by the holy Spirit that is given us? This Spirit is both the seal of what is past, the witness of what is present, and the earnest of what is to come; making all that is in reversion as sure to us, as that which is already in our possession. Adde unto this, fourthly, Experimental exercise of grace in all Gospel-institutions, and what establishment shall your hearts want now or hereafter? Communion with God in Gospel-Ordinances gives rest and satisfaction, when we finde the effect of Water-baptism, and of Infant-baptism in Christs blood, and the Spirits regeneration; when we discern the effect of Bread and Wine-Lords-supper in Christs presence at his Table; and the quicknings of his Spirit in our singing Davids Psalms and Scripture-spiritual songs; use of publique (as private) Prayer, ministry of the Word, &c.

Your souls, brethren, cannot but finde it eminently helpful to be established with this Gospel-grace: First, you have hereby an Antidote against all poison of diverse and strange Doctrines. Your hearts are as ships well-ballasted against all contrary winds. The Doctrine of Free-grace, rightly understood, believed and adhered to, doth at once dispel and scatter all Popish and Arminian fogs. The fulness of Christ believed, lays open the emptiness of Quakerism. The Covenant and Promises, grasped by Faith, are as the little stone, which, they say, the Bee takes up to flie with in a high wind, so as the biggest blasts shall not dash you to the ground. Let who will say, that Christ doth not justify by a righteousness without us, the

Cor. 5. 21. Scripture saith, We are made the righteousness of God in him;  
and

## The Epistle to the Church.

and the Grace of Faith carries out the Soul for righteousness and life in another, viz. Christ: of this the Spirit, with the Conscience and Experience of Believers beareth witness. Let the poor Quakers say that the Scriptures are not the word of God; the heart, that believeth and experienceth the power of the Scripture changing and transforming, will finde him a liar and blasphemers. Let them say that will, they have no sin dwelling in them, and their warfare is at an end; a gracious heart will slight and despise these Contradictions to all the Experiences of the Saints held forth in Scripture. Let them say there is no Baptism of water, or let them call the Lords Supper (as used by the Churches) a humane Invention, because they have found no comfort in it, or by it; the heart established in the faith of the Institution, will give them the lie; and although he findes not these seals always alike efficacious, yet he knows and believeth them always to be the Lords Ordinances, and to have a promise of efficacy annexed to them, which God will make good at his day and hour, and not at our season.

Secondly, The fears which false doctrine terrifieth the Conscience withal are removed, and made to vanish. Fears of non-acceptance by reason of daily failings in duties; fears of falling away totally and finally, are expelled by the pure doctrine of faith, and of justification by grace alone, and by nothing inberent in us, as a habit, or adherent to us, as an act, &c.

Thirdly, There is this advantage, all pretended Revelations are cast off, dreams are not hearkned unto, leading from the Scriptures. The faith of a Promise makes things as sure to your souls, as if God had spoken immediately from the Clouds. The sense of Gods Love is as sweet as a rapture into the third Heavens. Moses and the Prophets are as sure to a gracious heart, as if one arose from the dead; for he could not bring up greater Truths or stronger Arguments of persuasion then are found in the Scriptures; he could not speak more pathetically, with higher strains, and stranger lines, with more majesty of stile, and elegancy of phrase, or sweeter floods of eloquence, or with more plainness and godly simplicity, then the Spirit expresseth himself in the Scripture, holding forth all along an evidence and demonstration of himself, with holy harmony and efficacy.

## The Epistle to the Church.

Fourthly, When your hearts are established with Gospel-gracious Doctrine, Faith, Sense and Experience thereof, you are fortified against all powerful temptations. Sometime the soul is tempted to forsake Ordinances, but faith of that promise, that the house of Jacob shall not seek God in vain, keeps the heart close to means of Gods appointments. Sometime the Christian is tempted to go to a second Baptism, or to deny water-baptism altogether; but the Experience of Christs blessing Infant-Baptism, and the un-marrantableness of Re-baptization keeps him from these extremities. If you be tempted to absent your selves from the Lords Table, or leave Church-fellowship, the Promise and Experience of the Love of God in the use of these Ordinances, arms and keeps you in order. When Christ, until his second Coming in the clouds, and visible Glory, is taken as as spiritually present with his own Institutions, they are neither trusted to, nor neglected. Sometime you have been tempted to go hear known Seducers, but an established heart will not step out of doors, unless he hath the more special call, to bear witness against them, and to strengthen others.

Lastly, Let your hearts be established with Gospel-grace, and it will produce a well-ordered conversation to the end of your days; it will make patient in affliction; joyful in suffering; even under darknes and in desertion the heart is willing to wait, and is made ready for Heaven; for it stirs up to Watchfulness, to have grace in exercise, and the soul in preparation for death, and then it cannot want boldness at the day of Christs appearing.

Why then, my Brethren, dearly Beloved, and longed after, my joy and crown, so stand fast in the Lord, my dearly Beloved; see that none of you fail of the grace of God; Be not as reeds shaken with the wind, but as unshaken rocks and pillars in your profession. Prize and press after more of heart-establishing grace; to this end, Hold fast the purity of Doctrine about Justification, Election, Redemption, the Covenant of Grace, and the whole pattern of sound and wholesome words in the Scriptures, and in the Churches Confessions of Faith consonant to the Scriptures. Be active in faith upon the Author and Finisher of your Salvation. Be obedient

## The Epistle to the Church.

*dent to the Spirit, who witnesseth and sealeth the Truth, and feeds abroad the Love of God in your hearts. Make much of your Experiences, built upon and backed with promises: cry not noe unto them, as some upon their revoluing to Quakerism have done. Set before you the example of sturdy Christians, as so many Jeromes, standing like old well-rooted Oaks, and breaking the winds of Doctrines and Oppositions which assaile them on every side. Decline infectious company: cease to hear the instruction that causeth to erre from the Words of knowledge: Beware of a blinde-zealous affecting of any man. Take heed of curiosity, and a itching desire of Novelty, or of knowing any new way to Christ and Heaven? Stand in the paths and enquire for the old and the good way, that ye may walk therein. Maintain a humble spirit, daily abased in the sight and sense of heart-sinfulness and instability: The Lord will teach and root the humble. Exercise a clear Conscience in profession and communion with the Saints and Churches. The mystery of Faith is held in a pure Conscience; when men put away a good Conscience, or prefer a natural Conscience before a Conscience purified by Faith, they make shipwrack of the doctrine of Faith. Let Gods power be lookt after, in and with Gods own Form. The Kingdom of God may be among men, when 'tis not within their hearts; so Luke 17. 21. Christ speaketh to the Pharisees, enemies of his Gospel; The kingdom of God is among ἐν μέσῳ ὑμῶν you, i. e. was preached in the midst of his enemies, and working upon others hearts, while they were not aware of it. They ἐν μέσῳ ὑμῶν, in medio vestri, Bez. madly wrest the reading of the words [within you] who apply it to a Kingdom of Grace begun, in the enemies of Christ, by the light in every man, and would thereupon have all Christs outward Forms, and positive Institutions laid aside; But what God hath joyned together, power and form (where and to whom he pleaseth) do not you separate. You have not hitherto been like those sheep which eat no grasse more greedily then that which rots them. If our new Teachers, and their disciples boast of an astonishing Power coming along with their doctrine, remember 2 Cor. 6. 7. The word of Truth, and the Power of God (whereby Christs Ministers are approved)*

## The Epistle to the Church.

proved) do go together. If power goes forth with a word of falsehood, 'tis Antichrists power, which is after the working of Satan, not the Lords. It will be sad with any Church-member, under Gods institution and form, to fall short of his power : But while you use his Ordinances in Faith of a promise of Christs power annexed to them, you are and shall be more wrought up to, and brought under the power promised. And that I may be partaker of the Gospel-power, as Priviledges with you; yea, that this Reply (as weak as it is) may be accompanied (according to the truth of it) with the mighty power of the Lord, Let it be your prayer, as it is and shall be mine, who am, through grace,

2 Thes. 2.9.

Your Loving Brother,  
and  
Faithful Pastor,

J O H N S T A L H A M.

To



*To all Honest, Godly, Conscientious and  
Judicious Readers.*

B E L O V E D,

**A**S *Honest, Godly and Conscientious*, you are invited by *Richard Farnworth* in his Epistle (before his pretended Vindication of the Scriptures, in Answer to a piece I put forth in *Scotland*) to the reading of all the Quakers Pamphlets (with mine) which I referred to in the Margent, and of his Answer thereunto, if any of you can finde the leisure : Now it is my request, that such as have met with his reviling Vindication, would in honesty do me the favor, yea, the right, so far as to bestow a few spare hours in the perusal of this my Reply, and attending Truth, as it is after godliness, exercise in your reading a good conscience, according to a renewed principle, joyned with the diligent search of the Scriptures ; And

As you are *judicious*, and grown up to mature and manly knowledge , I speak as to wise men, judge ye what I wrote before, and now write again. Many Charges my adversary casteth upon me in his Epistle, as so many fiery darts , I list not to recriminate, but have undertaken to make good my Collection of the Contradictions at first found among this sort and Sect of men. Judge ye whether I have *wronged* any mans books, or *mixed my deceit* with them ? Judge ye whether I have violated any of Gods Precepts or Truths, and taught men so ? Judge ye which of us  
twain,



## To the Readers.

remain, is given over to *lie, slander and falsely accuse* : Judge ye whether I have discovered a *spirit of envy* against them and the Truth ? I know the Scripture saith, *the spirit that dwelleth in us, i. e. Believers, so far as unregenerate, lusteth to envy* ; yet I can appeal to the Searcher of hearts, that I found none of this stirring, in my bearing witness against these mens doctrine. What I see of the truth and of Christ in any, I love. I wish there was not to be seen in this Sect, that which is to be pitied, not envied. Judge ye, who is the *Antichrist, the Deceiver* ; whether I deserve his *Anathema* (had he authority to denounce it) Let all honest, godly and tenderly conscientious about the Scriptures Authority, vote as the Lord, the Spirit leads them.

The reason of this my Reply is not any consciousness of wrong done to *Richard Farnworth*, nor of any injury I have done to the Truth and Cause of God : What Mr. *Tindal* writes in an Epistle to *John Frith* concerning his Translation of the New Testament (so vilified by his Adversaries) that I can say, in reference to my dealing with Gods Scripture, and their Scriblings, *I call God to record against the day we shall appear before our Lord Iesus, to give up a reckoning of our doings, that I never altered one syllable against my conscience, &c.* But I must follow the call and direction of his providence ; *R. Farnworth's* Answer was brought me by one of their disciples : A precious Brother informs me, they boasted much in *Scotland* that *John Stalham's* Book was answered : Another endeared Brother relates from their opened mouths in that countrey, that the Answer should be dispersed and scattered throughout the nation : Next to the vindication of Gods Name, I must look to the preservation

## To the Readers.

servation of my own, while I trust the Lord with it,  
 wheresoever his bespattering pamphlet, or this Reply  
 shall come. I reade of a Popish lie about *Luther's*  
 death, the lie coming forth in print (while he was  
 alive) He professeth, as he detested some things, so he  
*could not but laugh at Satans, the Popes and their*  
*Complices hatred against him:* So when I first read  
*R. Farnworth* his Legend, as I abhorred one way, so  
 I could not but smile in another respect; But *God*  
*turn* (as he said) *this mans heart and others from their*  
*diabolical malice.* It was some stay to my thoughts,  
 to call to minde how ordinary it is with *Beelarmino*  
 to cry out of *Calvins* and *Chytraus* lies, when him-  
 self is found the Mouth and Pen of the great Lie of  
 Popery. I am not moved at *R. F.* his great swelling  
 words and threats. When Bishop *Morgan* spoke so  
 proudly and falsely to Mr. *Philpot*, *I tell thee, Phil-*  
*pot, thou art an Heretick, and shalt be burned, and af-*  
*terwards go to hell fire;* *Fohn Philpot* was bold to  
 reply, *I tell thee, thou hypocrite, that I pass not a rush*  
*for thy fire and faggots; and as for hell fire, it is pre-*  
*pared for thee, unless thou speedily repentest.* It is  
 written on Heavens door. (saith Martyr *Bradford* in  
 one of his Epistles) *Do well, and hear ill.* I am con-  
 tent to bear all the blots of my name for Christs sake  
 and his truth. It was *David Chytraus* his usual say-  
 ing, *He knows not how to live, that knows not how to*  
*bear slanders, backbitings, railings, wrongs.* Oblo-  
 quies and scorns have been one of the best projects  
 of Enemies to discountenance the truth. To call  
 Christ a wine-bibber and a glutton, a friend of pub-  
 licanes and sinners, is enough (they think) to disgrace  
 his Doctrine. Some talk *I am wicked* (said *Ferome*)  
*or mischievous. I being a servant of Christ, do own*

*Qui nescit fer-*  
*re calumnias,*  
*obrectationes,*  
*convitia, inju-*  
*rias, ille vivere*  
*nescit. Chytr.*

*Maleficum*  
*quidam megar-*  
*riunt; titulum*  
*fidei servus ag-*  
*nosco; magnum*  
*vocant & Ju-*  
*dai Dominum*  
*meum. Hex.*

## To the Readers.

*the title of faith; The Jews also call my Lord Jesus, magician.* Is the disciple greater then his Master? I have endeavored to avoid all Arguments of retortion. I know not how to give reviling for reviling. If the discovery of their Contradictions be to be vile, I will yet be more vile.

For the direction of my Reader, I have a few things to prefix. All that concerneth any passages in my former piece (which *R. F.* quotes in his Epistle) I do (in this Reply) deal with them in their due place. What remaineth in his Epistle, is but an Invective against the Scots; where he fights in the dark, or with his own shadow, fancying me, because I was in *Scotland* (at that juncture of time) to be a Scot, and often in his book he lets flie against them of that Nation for my sake: But what is Christs Gospel in *England* or *Scotland* (as elsewhere) I am not ashamed of: what I preached there, or what the Scots affirm there of the Scriptures, and Doctrines consonant thereunto, I affirm with them.

ἀντιλέγοντες.  
ἀντιλέγοντας.

The method I follow is after my former piece, under the severall miscellaneous Heads, and Sections, of their Scripture and Self-contradictions. The word [Contradiction] I use in the Scripture phrase, in the largest and most Theological sense, for gainsayings, as in *Acts* 13. 45. *Titus* 1. 9.

By *R. F.* all along I mean no other person then *Richard Farnworth*, concerning whom I received a Certificate, by the hands of two worthy Gentlemen, from a Minister in *Yorkshire* of note and esteem for piety, and pains in his place: The character of my Antagonist is this:

*These may certifie, That Richard Farnworth was born at Tickhill in Yorkshire, where he hath Lands of five*

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five pounds per annum after his mothers decease. He lived about seven years with Mr. Lord of Bramton, carrying very fairly, till at length reading some parts of Mr. Saltmarsh, he turned Antinomian and Perfectionist, pretended to internal Teachings, and immediate Revelations, renouncing all outward publique Gospel-administrations, and refusing to joyn in Family-worship; whereupon his Master cashiered him, since that I do not hear he hath had any place of settled abode, save onely one year, that he served Coronet Heathcoat in husbandry: The last five years he ha's gone about deceiving and being deceived, leavening all that possibly he could with Familism and Quakerism: He hath committed to the Press some books of higher account, then the sacred Scriptures amongst those deluded wretches; two of them I have seen, wherein he expresth malice more then humane against al Christs Institutions and Ambassadors; they are indeed full fraught with nothing else but prodigious railings, asperst with abhorred blasphemies. About two years since he attempted the seduction of Mr. Lord himself; he told him he was sent to him of God, and he would not receive him: upon his inquiry what he was? he said, He was more then a prophet; what art thou then? said he, Art thou Christ? he replied, I am. Hereupon with holy indignation he expelled him; and where he hath been since I hear not, nor that ever he resided at Balby, though he much frequented and impoisoned those silly souls. This I declare this November 26. — 55.

S. K.

Upon the perusal of this sober Narrative, I think fit further to advertise my honest godly Readers, that are and desire to be judicious, how far R. F. and his associates have made up a litter and fardel of er-

## To the Readers.

roneous divinity, the spawn of many ancient errors, brooded by some modern writers, and backt by some of the present age. Whatsoever R. F. observed in Mr. Saltmarsh's writings, and howsoever he abused them, he might have learned better Divinity from that Author, if he had read him advisedly, and compared his writings one with the other, and with the Scripture. Against their magnifying of every mans light, and the Law within them, Mr. Saltmarsh hath this savory passage: *The natural Law*; Rom. 2. 14, 15.

Flowings of  
Christs blood  
page 6.

*is but weak in respect of any transforming power it hath, as the Law of the Spirit hath in it self. We see in a clear frosty night, though the moon shines very bright, and the stars too, yet not so, but it is cold and hard, as if there were no light at all, &c.* If R. F.

\* 1b. page 146

stumbled at that passage, \* *Though the Law be a beam of Christ in substance and matter, yet we are not to live by the light of one beam, now when the Sun of righteousness is risen himself:* He might have recovered himself by that which followeth, \* *There is a doctrine of holiness in the Gospel as of grace and love.*

\* 1b. page 150

*Gospel commands fits man who is made up of flesh and spirit, and so hath need of a Law without and in the Letter, as well as in the heart and spirit. The Law is spiritual, but we are carnal, Rom. 7. nor can such a state of flesh and spirit be ordered by a Law onely within, &c.* He might have learned how the justified person is perfect while his sanctification is imperfect.

1b. page 129.

*A person justified, or in covenant, is as pure in the sight of God, as the righteousness of Christ can make him (though not so in his own eyes, that there may be work for faith) because God sees his onely in Christ, not in themselves.* He might have been instructed,

1b. page 188.

*That Christ is not ours by an act of our own, but Gods;*

God

## To the Readers.

*God imputing and accounting.* Against the dream of perfect sanctification (in their sense) he might have observed such a passage as this, *The body of sin is in a Believer more or less, till he lay down this body, and take up a glorious one; And again, Can you have any assurance that the change that is in any childe of God in this life, or their sanctification is such in any particular act or work, as there is no spot of sin in it? is it not mixt of flesh and spirit?* 1b. page 67.

If he grew sick of opinion by one passage, he might have been cured and relieved by some other. But whatever were that good mans *Nevi*, blemishes or specks, my Antagonist and his fellows are transported with another kinde of spirit, even with that of *Marcion* and *Montanus*, and his Enthusiastical Associates, and the *Manichees*, who troubled the Church (as a very learned Brother \* hath already hinted) with their madness and folly; and with that spirit, which acted the fanatick and furious Libertines (who called themselves spiritual) in *Calvin's* time ninety years ago, who placed our redemption in this, That Christ was but as a Type, Image, or Exemplar, in whom all those things were figured which were required to our salvation. *Moreover as they imagine* (saith *Calvin*) *there is not one of us, but is Christ, and what was done in him, they say, is performed in all.* \* Dr. John Owen vindic. Evang. Pref. to the Readers page 4.

*Ceterum, ut imaginatur, nemo nostrum non est Christus, quodque in ipso factum est, in omnibus effectum dicunt.* *Calvini Opuscula. Instru- tio adversus Libertinos. pag. 214.*

Hence one *Quintinus* \* was very angry, as often as he was asked, *How he did? How?* said he, *can it be otherwise then well with Christ?* \* *They* (as that most learned and godly man saith) *make an idol of Christ.* Further, as he noteth, *a They say, that God is* \* Quomodo? inquit, an Christus male habere potest? pag. 215.

*a Deum blasphemari aiunt, si quis lamentetur, aut sensum aliquem doloris pra se ferat.* \* Christus ipse idolum est. 1b. ibid. pag. 217.

*blasphemed*

## To the Readers.

blasphemed if any bewails his condition, or makes a shew of any sense of grief: So as a by their opinion to mortifie the old man, is nothing else but to be sensible of nothing. b For, if any be displeased with himself, and grieved upon the consideration of his sins, they say, sin reigneth in him, and that he is held captive by the feeling of his own corruption.

a Sic, eorum sententia veterem Adamum mortificare, nihil aliud est, quam nihil discernere. ibid. pag. 218.

b Siquis peccata sua considerans sibi displiceat, ac merore afficiatur, peccatum adhuc in ipso regnare aiunt, & sensu carnis sua captivum teneri. ib. pag. 219.

Such a spirit follows these men as acted *H. N.* in *Flanders*, who wrote seven and twenty small Treatises and Epistles, to brood the Sect, and broach the doctrine of the Familists, admired by some at this day, that understand not the mystery of iniquity therein, or love not the truth in Scripture; but are given up to strong delusions, that they might believe a lie: The lie of perfect holiness and justification thereby: The lie of the light in every man to be Christ: And, that *Adam* was nothing but the old man or corrupt qualities, and Christ nothing else but the new man, or new qualities. Hence our men make nothing of the Historical letter of Christs Death, Resurrection, &c. but turn all into an Allegory, and according to *H. N.* \* they are ready to call those things *meer lies which the Scripture-Learned (through the knowledge which they get out of the Scripture) bring in, institute, preach and teach.* From what spirit that *H. N.* wrote, may clearly be discerned by that one piece of his, translated out of base *Almayn* into English, *An. 1652.* wherein after all his exotick and uncouth divinity, & he plainly cries up the Catholique Church of *Rome*, the Holy Father the Pope, his Cardinals, his Bishops, his Parish-priests, his Deacons, his Sextons and Monks, and condemneth them that

See Answ. to a famous Libel of C. F. by John Rogers, printed An. 1579.

\* Joyful message of the kingdom, by H. M. p. 170.

c See from page 153. to 163.

have

## To the Readers.

have deserted Rome, as having unorderly rejected and blasphemed the Services and Ceremonies of the Catholick Church, rent the Concord and nurturable Sustainment of the same, and turned away therefrom. The scope of the book is but to lead captive to Babylon, all blinded Professors who hold not the Truth (if ever they received it) in the love of it.

Yet again, such a spirit haunts these men (called Quakers) as possessed Jacob Behme in Germany, about thirty years by-past. He flights \* the righteousness imputed from without, so do they: \* He magnifieth the little spark within, whereby the Father, he saith, draws them all to Christ, and teacheth all within them, thereby: so say they. In Adam, <sup>a</sup> quoth he, stood the kingdom of grace, and R. Farnworth will not have Adam stand in innocency under a covenant of works. His Doctrine is, <sup>b</sup> That there is no certain ordination from eternity upon any soul particularly, which is yet to be born, but onely a common universal foreseeing of grace, which will suit with the light in every man, held out by Quakers, as the beginning of Christ; and the good use of that light, as that grace foreseen. He jerks at <sup>c</sup> our feeding upon bread and cup of Christ, and so doth R. F. In many other things they are agreed. He hath stamped a name upon his book of Election, <sup>d</sup> The longer, the better liked, the more sought, the more found, which, I hope, will among those that shall be saved, never prove true, but the contrary. The longer, the more loathed, the more sought and searched, the more detected, and the more found, the more rejected, notwithstanding all his Teutonick Sublimations. There is a Dialogue between Launcher and Love-well, printed with J. Behme's two Letters, which is said to be

none

\* Two Theological Epistles, p 24.  
\* Concerning the Election of Grace, by J. Behme p. 81 and 142.  
a 1b page 118.  
b 1b. 175.

c 1b, page 182.

d 1b page 195.



## To the Readers.

\* Dialogue  
between  
Launcker and  
Lovewell. p 89.

a 1b. page 112

none of his, but it harmonizeth with his Doctrine, and the Quakers, who build up a kingdom of works, upon as sandy a foundation. A passage most notorious is this, *\* Christ hath his deserving, and I shall have mine*, written in opposition to the application of Christ, and of his merits by faith; and another is like hereunto, *\* He hits the nail on the head, who perceiveth that all his wen-lacing is, that men believe to become as Adam was before the fall.* Not Christ as a Redeemer then, but the improvement of what Talent men have, and trusting thereunto, in the mutability of their own wills, must bring them unto life, if they will have it so.

\* Call to the  
Churches by  
W Erbury,  
page 4.

\* Ib. page 6.

Such kinde of stuff; or worse, if worse may be, these men have learned (haply at home) from *Will. Erbury*, of late, in his *Call to the Churches*, which book was brought me by the same She-disciple that brought *R. F.* his Answer before; who gave it out, that he was the fore-runner to the Quakers, as *John Baptist* was to Christ: it seems then he was to decrease, as they were to increase: but I am of the minde, though he hath by his packet of Letters and pamphlets helpt towards their increase, yet they shall decrease and consume away with the last piece of Antichrists skin and bones. He denies it *\* to be Gospel that few shall be saved*, and expostulates the matter in these terms, *What Gospel or glad tidings is it to tell the world, that none shall be saved but the Elect and Believers?* He calls Christ a Legal Teacher, and saith, if you will believe him, *The Gospel he taught was but in part, that which was proper onely to the Jewish Church, not that to be preached to the world.* And, *\* the gospel which the Apostles preached to the world, 'twas not that which they wrote to the Churches,*

## To the Readers.

ches, nor yet what they read in the Scriptures of the Prophets; But the Gospel was a mystery, which in the light of God they could manifest to men, and make all men see themselves in God, that's in Christ, and \* God \* Ib. page 9. in our flesh, as in Christs, that is (according to the Familistical conceit) God dwelling as much and after the same way in our flesh, as in Christs. For the mystery of faith was more, saith he, then men imagine, and it may be more then Paul wrote to the Romans, and Churches of Galatia. Here are sweet suggestions to set people a quaking indeed, among the devils, and to look from the Scripture, for another Gospel (though there be no other, then that which Paul preached and wrote to the Galatians, cap. 1. 6, 7.) in their own hearts, and to lay down their lives in another way for the brethren (as the fickle woman that brought me the book, told me she had thereby learned) then the Apostle intended, 1 John 3. 16. viz. to die to the use of all our Gospel-ordinances, for any of which, he saith, \* we have not so much as Scripture. \* Ib. page 19. As true as that, \* Christs coming again promised, \* Ib. page 37. Acts 1. 11. was nothing but his coming in Spirit and Power in the Saints, and in their flesh, when they are most confused and dark. Such kinde of cloudy interpretations in Scripture these men have drunk down, no coming of Christ in body again is owned by many of them; Christ had a body onely while he was upon the earth, which W. E. intimateth in his marginal note, \* and inferreth, Because the days of his \* Ib. page 39. flesh was when he was on earth, therefore his being now in heaven is all in the Spirit; for he is far above all heavens; whereas the Apostle, Heb. 5. 7. useth the phrase of [days of his flesh] to hold forth his state of infirmity and humiliation, and not to deny his

## To the Readers.

his now being in Heaven in a true body glorified; which Heaven (where he is) is far above all these heavens of air and sky, visible to our eyes at present; as his person (which is not his manhood, though the manhood is united to his person) is far above (*i.e.* in dignity and immensity) the Heavens as yet invisible to us, and with the Godhead is not contained in the Heaven of Heavens. But this of *W. E.* is like the notion and apprehension of *J. Nayler*, who when he was asked by Justice *Pearson*, *Is Christ in thee as man?* answered, *Christ filleth all places and is not divided, separate God and man, and he is no more Christ*, whereas in Christ God-man, his two natures are to be distinguished, although his person is not divided.

*Saul's Errand  
to Damascus,  
page 32.*

Some strengthening to their fort of *Babel* our Quakers have received from the followers of *Pelagius* and *Arminius*, who call *Nature*, *Grace*, as these magnificent *Natures* light, and call it *Christ within them*: who call the Notions of the Godhead the *Elements* and *first Rudiments of Salvation*, as these call them the *first Principles of Religion*, and the *Corner-stone*. How come they to lead men from the Scriptures to the Creatures, but that some had said before them; *Christ was and is preached in the Sun, Moon and Stars?* And again, how come they to say, *We cannot see how the Gospel of Christ is preached to every creature under heaven; if it be not the Principle of light in the conscience*, if they were not acted by the same spirit? Or, how say they *produce one Scripture that speaks of a natural light*, if they had not read or heard of some *Arminian* dictate to this purpose, *viz. The Scripture knows not the word [natural] in any such sense or signification, wherein it should express*

or

## To the Readers.

or distinguish the unregenerate state of a man from the regenerate. How do they jump in one minde concerning *Peters* being out of the state of justification, when he denied his Master? and about the Exposition of *Rom* 7. from *ver.* 14. to the end of the Chapter, understanding it of a man unregenerate, in conflict with a natural conscience, and not simply of one regenerate in combat with corruption of nature, in every faculty of the soul.

How far the spirit of Antichrist works in these men, God will yet farther discover, and what Jesuitical Plots and Designs there are carried on by some of them unwittingly, by others as wickedly as wittingly, the day shall declare it. And if any will take the pains to compare their Pamphlets, with the Charge which Dr. *Willet* drew up about forty years by-past, against the Papists, he shall finde that Quakerism is built upon the *Tetraſtylon*, or four-fold Pillar of Papistry, *viz.* 1. Sarcasms, slanders, railings and forgeries. 2. Flat blasphemies and contradictions to Scripture. 3. Loose arguments, weak solutions, &c. 4. Repugnant opinions and contradictions among themselves, in all leaving the consciences of people upon the Rack, or full of doubts and uncertainties. For the undermining of which Pillars, the learned and unlearned, the simple and judicious, are alarm'd.

First, to a more assiduous and studious reading of the Scriptures. Get you Bibles, 'tis your Souls physic, said *Chrysostom* of old, to the people his hearers. There is no greater torment to the devils then to see men busied about the Scriptures, said \* another \* before him; But because it is as much pleasure to the devils to see men abuse and wrest the Scriptures, ye are called Beloved.

Supplement  
to Synopsis Pa-  
piſmi.

\* Orig.

## *To the Readers.*

Secondly, to the owning of them in their just Authority, above all Testimonies of ancient Writers and modern Authors, who were but men, subject to infirmities in the head, as heart; Above the Churches Testimony, which gives no authority to the Scriptures, but onely declare what is intrinsically stamped upon them; Above the testimony of your own hearts and consciences, which must receive a true judgement from the right understanding and application of the Scripture; above all visions and revelations, which if false, draw from the voice of Scripture, if true, they send you thither as to your Rule, and a more standing Rule, and above all the Pamphlets of the Quakers, now swelled to above two volumes.

Thirdly, to a dependence upon the Spirit speaking in the Scriptures, to seal up their Authority to you, and to give the efficacy of what you read and hear. Gods Spirit breathes in good mens books, much more in his own, and is there as to seal up the truth of his Word, so to stamp the goodness of every truth upon our hearts.

As for this *Reply*, what you finde therein agreeable to the Spirit of God his language, of plain and naked Scripture-truth, receive in the love of it, and give God the glory. I onely intreat (as \* one before me, of his Readers) that in your prayers (which should usher in all our other work or recreation, and that of reading books) you would remember him also who (though he hath obtained mercy to be faithful, yet) hath cause enough to subscribe himself

\* *Tantum oro,  
ut cum peccatis,  
etiam Tertul-  
liani peccatoris  
memineritis,  
Tert. lib. de  
Bap.*

*The faithful*

JOHN STALHAM.



## The Heads of their Contradictions.

### 1. To the Scriptures.

- |    |                                       |
|----|---------------------------------------|
| 1  | <b>T</b> he Scriptures.               |
| 2  | The Trinity.                          |
| 3  | The Light within.                     |
| 4  | The Law.                              |
| 5  | Sin.                                  |
| 6  | Justification.                        |
| 7  | Regeneration.                         |
| 8  | Sanctification and its<br>Perfection. |
| 9  | Christian warfare.                    |
| 10 | Repentance.                           |
| 11 | The means of Grace.                   |
| 12 | Baptism.                              |
| 13 | Lords Supper.                         |
| 14 | Prayer.                               |
| 15 | Singing.                              |
| 16 | Elders and Ordination.                |
| 17 | Ministers maintenance                 |
| 18 | Immediate Calling.                    |
| 19 | Immediate Teaching.                   |
| 20 | Questions.                            |
| 21 | Civil Honor.                          |
| 22 | Swearing.                             |


### 2. To themselves.

- |    |                             |
|----|-----------------------------|
| 1  | <b>T</b> he Scriptures.     |
| 2  | Hearing the Word.           |
| 3  | The Light within.           |
| 4  | Sin.                        |
| 5  | Christ.                     |
| 6  | Justification.              |
| 7  | Immediate Teaching.         |
| 8  | Perfection.                 |
| 9  | Quaking and Trem-<br>bling. |
| 10 | Growth in Grace.            |
| 11 | Forms of Religion.          |
| 12 | Fruits of the Spi-<br>rit.  |
| 13 | Ordinances.                 |
| 14 | Speech and Silence.         |
| 15 | Elders.                     |
| 16 | Conscience and Laws.        |

THE

# THE Reviler rebuked.

## OR A Reply to R. FARNWORTH HIS INTRODUCTION.

efore I can fall upon the Subject of the Controversies between me and my Antagonist, I must touch at his Introduction wherein he mentioneth his receiving of my Book renews his charge against me, gives a seeming proof of his charge, and concludes with a Thundering Anathema.

1. What he received, *A Printed Paper* (as he calls it slightly) *that came out of Scotland into York and Yorkshire in England, published by one John Stalham, Preacher of the Gospel at Edinburgh.* That little piece, of three sheets and a half, *J. S.* owneth, as published by him, and that he called himself *Preacher of the Gospel at Edinburgh (for the present,* as was inserted) it was because for some time, he had been, and then continued preaching of the fulness of the blessing of the Gospel of Christ, to his Auditors, from *Rom. 15. 29.* with other Scriptures; And for as much as that great truth of the Gospel was openly opposed by one of the Sect, called Quakers, touching the justification of a believing sinner, he was called to enquire after the opinions of the said Sect, and to draw up his collections from divers of their Pamphlets, which he referred unto several Heads of their Scripture and Self-contradictions, wherein he is,

Secondly,

## The Introduction.

Secondly, Charged by R. F. to have *manifested himself, and his subtil serpentine Spirit, by his lies and slanders, for all his glosses and covers, to be a minister of deceit, and so of Antichrist*, of all this, or any part of it, J. S. is no ways conscious, nor of *his falsely accusing the people of the Lord* (suppose any people of the Lord be fallen into the errors and opinions of the Quakers, as he is charitably jealous some are surprized therewith) nor of *shewing forth a bitter spirit of envy against them and the truth*. The Lord knows he loveth all the people of the Lord, for the Truths sake that dwelleth in them, and pitieth those who are over-run with these errors (as with a running Itch, or sore) as he himself would be loved and pitied, who is not absolutely free of error; although the particular fruit is not (in these matters of difference) visible to him; yet the root of all error, as of all sin, is in him, and seen by him, not throughly in all degrees mortified. *As for any of his painted and deckt Notions, Implications, and Contra-distinctions, his gilded, coloured, borrowed, and form'd up imagined Expressions*; he thinketh R. F. had a munde to please himself, and some of his Readers, with seeming shadows of Rhetorick; which J. S. never affected, but clothed all he wrote with a familiar, home-spun stile, as he shall, this Reply.

Thirdly, The seeming proof of the Charge is, That, with the Light, *John 8. 12. John 1. 9.* R. F. thinketh J. S. is *seen and known to be one that hates it*; and why? 1. *He bears record of himself against Christ and his Apostles*: Let that be found in any passage of his former, or present piece, and R. F. shall be no false Apostle; J. S. will hide his head in a hole, or openly recant the folly and wickedness. 2. *He calls the true light (saith R. F.) the Light of nature, and the common Light of reason*: Where's the proof of this allegation? J. S. doth peremptorily deny, that he ever so exprest himself since he had the Light of reason in him. The true Light (as 'tis printed both in R. F. his Book\*, and in the \*Page 22. Bible, *John 1. 9.* with a great [L] and there spoken of) is Christ: J. S. never called Christ the Light of nature, or the common Light of reason, (or reason, as Page 34. R. F. clamoreth and clattereth.) Haply, he may say again and again, That



## The Introduction.

That Christ, as the very God, and the true Light, giveth the Light of nature to all men, and common light of reason (more or less) to every man: for he is able to distinguish betwixt the Donor and his Gift; betwixt the un-created Light-giving God, and created Light-given, before the fall, to *Adam*; or given back since the fall to him and his posterity. If *R. F.* or any man will confound Christ-giving, or enlightning, with the Light-given, or lighted up as a Candle in every man, he may as well confound God and the Creature, and make them (as some blasphemously imagine) to be one and the same Essence. Therefore, as in this, so in all other instances,

Fourthly, *J. S.* is confident (after *R. F.* his impudence in his Preface and Proceedings) he shall neither be found Liar nor false Accuser; but, as he is sure that Saint *Pauls* Anathema was out long since, *Gal. 1. 8, 9.* and is still in force against those that preach another Gospel-way of Justification, as do these Quaking-Papists, or Popish-Quakers; so the Anathema, Maran-atha, that *R. F.* denounceth imperatively and imperiously. [*Let him be an Anathema, Maran-atha*] against *J. S.* shall be as the curse causeless, that shall not come; but that God will do him more good, as already he hath done something for him, by *Shimei's* railing. Tyrants, Seditaries, Seducers, and Hereticks (as *Luther* said) do nothing else but drive us unto the Bible, to make us read more diligently therein, and with more fervency to sharpen our Prayers; and I may adde, (by their buffetings) to be more taken off from self-estimation, and to be viler in our own eyes, then we can be in the eyes of our Adversaries, who know not our hearts.



# Reviler rebuked.

## PART I.

### (1. Head of Scripture-contradiction.)

#### *Touching the Scriptures themselves.*

##### *Section 1.*

**T**He holy *Scriptures* (by one thunder-stricken in spirit, and blasted in profession with the Quakers Books and company in Scotland) were denied to my face *to be the word of Truth*; which I noted as the first and great Contradiction. *R. Farnworth* in answer returns me thus much of truth in form of words, *That the Scriptures are words that proceeded from the Spirit of Truth, we do not deny, but own, and so they are the words of truth.* Plainly he doth not say, they are the words of truth, nor plainly joyn *Scripture* the issue with him that denied them to be the word of truth: but *word of truth* if they be own'd for *Words of truth, as proceeding from the* <sup>to all</sup> *Spirit of truth*; then, for the advantage of Truth, I argue:

1. They are the word of God, and so should be owned by them. Surely the Spirit of truth is the Spirit of God, proceeding from the Father and the Son, and these three *John 15. 26.* being one, their word is one. That which is the word of the Spirit of truth, is the word of the Father of truth, and of the Son of truth. The Scripture by *R. F.* his confession is the word of the Spirit of truth, therefore he must grant it to be the word of the Father, and of the Son of truth; and consequently, the word of the true God.

2. If they be words of truth, as proceeding from the Spirit of truth; then they are the Rule, Standard, and Touchstone of truth: the true Spirit being known by his

words,  
h, or ac-

...but we shall soon hear R. F. denying the Scriptures to be the rule of a Christian, as of other men that are unchristian.

3. If they be the words of the Spirit of truth, then they are so to all men, or but to some men.

1. If so to all men that have the Scriptures by them, then why doth not R. F. challenge him that *denied them to be so to unbelievers*, as I noted in my Book? Why doth he challenge me for falsehood? with a *therefore too*. \* [therefore thy saying is false.] What saying of mine is false, and wherefore? I truly related what I had, from him I mentioned above, in discourse once and again, *That the Scriptures were not the word of truth*. And doth it follow, because R. F. acknowledgeth them to be the words of truth, that, *therefore* I heard not the contradiction, or mis-related what was spoken?

2. If they be the words of truth but to some men, (*not at all to wicked men and unbelievers, no not condemningly, as were his expressions*) then it seems, the unbelief and wickedness of men, doth make the Faith or Truth of God of none effect: but S. Paul, Rom. 3. 3. is of another minde; yea, the Spirit there (by the Interrogation first and second, *What if some did not believe? shall their unbelief make the truth of God of none effect?*) forcibly denieth the frustration of making void of Gods word of truth, by the Jews former following continued unbelief. God hath laid his faith and truth to pawn (as it were) in the holy Scriptures, and as he is a God of truth, his word is a word of truth, taking hold of men by the threatening (as *Lech. 1. 6.*) who may believe or reject the promise. And, *Is he the God, of the Jews only, and not also of the Gentiles?* to justify and condemn all that are believing or unbelieving, according to the Scriptures? Such therefore who will say, No more is the truth of God or word of God to me then what I believe, (were they never so dear friends) must be as roundly taken up and faithfully rebuked, as sometimes *Luther* took up a man of no mean account, "*Bullenger, you erre, you know*" neither

\* Page 1.

Rom 3. 3.  
cleared.

“neither your self nor what you hold. According to your *Section 1.*  
 “falsities, if the Word findes not the Spirit, but an ungodly  
 “Person, then it is not Gods word: whereby you define  
 “and hold the word, not according to God who speaketh  
 “it, but according as people do entertain and receive it.  
 “Whereas (as he again) a true Christian must hold for cer-  
 “tain, and must say, That word which is delivered and  
 “preached to the Wicked, to the Dissemblers, and to the  
 “Ungodly, is even as well Gods word, as that which is  
 “preached to the good and godly upright Christians. And  
 I may adde, even so are the Scriptures, that word which  
 condemneth unbelievers already. But, as he again, “The  
 “Sectaries understand not the strength of Gods word (read  
 or preached) and we may wonder (with him) that they  
 write and teach so much of the Scriptures or of Gods  
 word, seeing they so little regard the same. For whatso-  
 ever R. F. saith of his, and their owning of the Scriptures,  
 hearken to what follows in his backing of Scripture-contradiction,  
*That the Scriptures are the Word, God, and eternal* The Scri-  
*Life, as thou wouldest have them, thou canst not prove, nor all* pures are the  
*the Magicians to help thee.* Here is good stuff, kitchen-stuff, word of God,  
 or smoak out of the bottomless pit. and truly so  
 called.

1. Take the word for the Son of God; where did I ever attempt to prove the Scriptures to be the Son of God, God, and eternal Life? The Lord rebuke this false spirit.

2. Because I with others call the Scriptures, as they are, and as they speak themselves to be, the word of God; are we therefore Magicians? The Lord again rebuke this reviling spirit. R. F. and others may talk of owning, and owning the Scriptures as often as they fancy it; but they honor them not, I am sure, who deny them that title of honor, *The Word of God.* Shall R. F. his Pamphlets be called his Books, his Writings, and his Words; and shall not that which God hath written, be called Gods written Word? He answers nothing to that place in *Hosea*, 8. 12. nor could that *stripling J. P.\** give any reason against the Argument drawn  
 from it. *1. 12.*

\* At Coggshall  
 sometime.

That which God hath written, is the word of God.  
 But God hath written the Scriptures,

## Section 1.

Therefore the Scriptures are the word of God.

*R. F.* Objecteth, [*such as Witness to the word, and Gods power, witness against thee*] to strengthen the new-coyned distinction is it; which was given me in Scotland? *The Scripture is not the word of truth, but the witness of Gods power.* Why, I grant it to be both the word, and the witness. The

The Scripture  
is Gods Word  
and Witness  
also.

Scriptures are Gods words, and Gods testimonies; some make them two witnesses, *Revel. 11*. But I reasoned thus, by way of Quere, *How can the Scripture be Gods witness, if not true? how is it true, if not the word of truth?* *R. F.* undertakes to answer: "That the Spirit of truth, in the Prophets, and  
" in the Apostles, did carry them forth to witness what of  
" Christ is declared in the Scriptures, by words that pro-  
" ceeded from the Spirit of truth. Had he gone no further, he had pretily well quitted himself, but he addeth by way of objection, *The Spirit is not in the Letter, neither is the Spirit given by the Letter, but by God and Christ*, and yet he grants presently, in the same Page 2. *The Letter proceeded from the Spirit.* By the Letter, I meant, (when I said pag. 22 of my book, the Spirit is in the Letter &c.) *the whole Scripture*, and so I suppose doth he: Now the whole Scripture is given by inspiration of God, the Father, Son and Spirit, who is,

The Letter  
(in a large  
sense) and  
Scripture, all  
one.

How the Spi-  
rit is in the  
Scripture-  
letter.

1. Where he breathes forth truth, holiness &c. all along.
2. Where he speaketh; The Scriptures are the Oracles of God, *Rom. 3*. 2. Will *R. F.* by denying the Spirit to be in the Scriptures stop the mouth and breath of God? What profane boldness is this? Can he hold the winde in his fist, and restrain the Spirit from giving forth himself, by the Letter, or Scripture, when the Spirit will make good his promise, to bless the reading of it? I think he is not so full of presumption, yet he presumes to say, *The Spirit is not given by the Letter*: What thinks he of Scripture-promises? did he never finde the Spirit warming his heart; by the reading of them? He speaks as if he knew nothing of the Spirits consolations, enlightnings, teachings or convictions, by the Scriptures. And he writes, as if he would have none read the Letter of Scriptures, in faith of a blessing by them, but to think, when they are reading of them, they are cracking a hollow shell, that hath no kernell in it, or drinking.

## Part i. concerning the Scriptures.

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drinking a draught of dilute wine, that hath no spirits in it; or reading of his, and his fellows Pamphlets; wherein the Spirit of God is not present, by any gracious operation, but the Spirit of Satan (for the most part) unto efficacy of delusion. His simple Reader may think the words that follow tend much to the honor of the Spirit of God, [*The Letter proceeded from the Spirit, but the Spirit did not proceed from the Letter*] but such expressions as disparage the Scriptures will never bring honor to the Spirit which is in them, and worketh by them, what disparagement is there in these words to the Scriptures? (will the simple-hearted say)

1. The phrase [*Letter*] is extenuating: as if all the Scripture were Law, or had a Legal administration as the Apostle useth it, 2 Cor. 3. 6. in a strict sense; The Letter killeth: i.e. the bare legal command without a promise of power, or pardon, (as a bare letter void of strength; life and spirit) it leaveth all men under a killing sentence and curse: Now thus to represent all parts of the Scripture, is to affright men from the reading, hearing or regarding of it.

2. The Letter or Scripture is set by R. F. (in other passages) in such opposition to the Spirit, as if the Spirit disowned it after he hath caused it to be written, & no way accompanieth it with his power. The Spirit proceeds not from the Scripture-Letter, in respect of his Essence, or Being, he is God of himself, nor in respect of his personal subsistence, which is of the Father, or from the Father, and from the Son (of which R. F. is ignorant, or inadvertent, denying him, page 8. to be a Person) but in respect of his operation.

How the Spirit proceeds not from the Scripture, and how he doth proceed from, by, & with it.

1. Improperly it may be said, the Spirit proceedeth from the Scripture, as a man goes from his outward shop, to work in his inner room, so the Spirit proceedeth from that (which he hath put within the Book, or Bible) into the heart, to work a sweet ingraven work there.

2. Properly and plainly he proceeds by the Scripture, and with the Scripture, to effect, and beget that in the soul which is like himself, Spiritual, and like the Scripture, holy, and good. That is but a bravado therefore which he addes, in the close of his second Page. [*Therewith thou hast erred, not knowing the Spirit, nor power of God, declared in the Scriptures.*]

Rep. I.

## Section I.

Rep. 1. Wherein have I erred? who never expect my self so dubiously, as thus [the Spirit proceeded from the Letter] but thus, [The Spirit is given by it.] The Scripture is but instrumental to the Spirit, yet so instrumental he makes it, as whatsoever R. F. speaketh of me; I know, and remember, that my first awakening of conscience was by the Spirit, and from the power of God, upon my spirit, as I was reading that Scripture, *Heb. 10. 26. For if we sin wilfully, after that we have received the knowledge of the truth, &c.* The Spirit which gave this Scripture, gave forth his convictions by it to my heart; What if I say, his Terrors? (as by that in *Isa. 5. 18.* at the ministers reading of the Text and preaching upon it) will R. F. or any other say, why then dost thou not own our Trembling, and Quaking? I shall reply to R. F. why doth he reject all my Epistle to the Readers; in my former piece; where I gave some characters of true Trembling? and to allobthers, with him I

True Trembling is at the true and power in Scripture, and leads thereunto.

subjoyn, such is the power of the Spirit in and by the Scripture; that there is a wide difference between the trembling from a supposed Revelation, that is not by, nor according to the Scripture, but leads men both from it, and from the due honor to be given to it; and the trembling which ariseth from the Scripture-revelation, and from the Spirit speaking in that which is read, and heard out of it. The former I judge to be theirs, who pretend to the Spirit, without and beside the Scripture: the latter I own, and all that the Lord hath wrought upon, by the word, will own it with me. The account which that famous *Francis Junius*, gives of the Spirits working by the Letter of Scripture, is upon record, \* After he had drunk in that, which stirred up in him the seeds of Atheism; and had vented something that way, before his father, and had profited nothing by Sermons (to this present time) he takes up the new Testament (laid before him by his father) and reads the former part of the first chapter of *John*, *In the beginning was the Word, &c.* (as it first came to his hand and view)\* Whereby (saith he) I was so stirred, that suddenly I perceived the divinity of the Argument, and the majesty, and authority of the style, very far excelling all the floods of humane eloquence,

\* *Vita Francis Junii.*

*Isa commoveor legens, &c.*

*Horrebat cor tupebas*  
17, 18.

“ my

# Part I Concerning the Scriptures.



"my body trembled; my minde was astonished, and I was  
 "so affected all that day, that I knew not where and what  
 "I was. And from that time forward, he gave himself to  
 the study of the Scriptures, and read other books but coldly  
 and carelessly in comparison. Here was the mighty opera-  
 tion of the Spirit, accompanying the Letter: here was a  
 right Scripture efficacy from the Spirit's application of it to  
 the conscience. As God declares his Spirit and power, or  
 speaks of them in the Scriptures, so he declares, or exerts,  
 and puts forth his Spirit and power by them, and that upon  
 their hearts who do not believe. In this first Section of my  
 book, I had noted another of their Contradictions: viz. \* A few

of James Naylers, \* thus now more fully: *Thou callest the* words of  
*Scriptures a standing Rule, but it is not so to you, who can- J. Naylor,*  
*not believe that ever it shall be fulfilled in you; as it was given* pag. 10. & 11.

out by the Holy Ghost. Contrary, I said, to Luke 16. 26.  
 They have *Adverses* and the Prophets: (for a standing Rule)  
 let them hear them, and ven. 31. *If they hear not Adverses and the*  
*Prophets, neither will they be perswaded though one rise from*  
*the dead.* Here the Scriptures are asserted to be a more  
 standing rule then visions and revelations. R. F. \* calls the \* Pag. 3. 4.  
*people-hearted to judge of my deceitful perverting of this Scri-*  
*pture for my own ends, from it raising a false doctrine;*

Rep. Let simple and wise also examine the proofs and rea-  
 sons of this charge, and of his denial of the Scriptures.

1. To be a standing rule (at all, or to any)
2. To be a more standing rule, &c.

The Scripture  
 a standing  
 Rule.

The shew of reason he gives for the self I shall faithfully  
 and for conviction (if the Lord please) of this Gain-sayer,  
 uncase and discover the weakness and nakedness thereof.

1. *The verse saith not so.* Rep. The 29 verse meaneth Luke 16. 29.  
 and intendeth no less; Scripture sense is Scripture, as our cleared and  
 Lord teacheth us to reason from John 7. 38. *He that be-* vindicated  
*lieveth on me, as the Scripture hath said, out of his belly shall*  
*flow rivers of living water.* The Scripture no where had  
 said so; in so many express letters, syllables and words, but it  
 saith it in the scope and sense, and it speaks as much as  
 amounts thereunto. So doth this place, for the Scriptures  
 being a standing rule, there is the sense of what I  
 spake.



*Section 1.* spake. *They have Moses and the Prophets*, for what? for a cypher? No, but for a rule, *Let them hear them*, for what? if not to *testifie unto them*, (as was desired *ver. 28.*) that they might *repent*, (as was expected *ver. 30.* if one came from the dead.) Hence I reason,

They that constantly testifie in their writings from God, how unbelievers should escape hell torments, they are in their writings a standing rule to them that do not believe; (as to all other)

But *Moses* and the Prophets do constantly testifie in their writings from God, how unbelievers should escape hell torments;

Therefore, *Moses* and the Prophets in their writings, are a standing rule to them that do not believe.

And therefore again, *R. F.* his charging of me, in the presence of God, to be a liar of the Scriptures, will by the Lord one day be made to fall upon his own pate, or conscience; notwithstanding his second reason thus; *If Moses and the Prophets had been left (to all and for ever) for a standing rule, then Christ and the Apostles might not have been after Moses and the Prophets for following examples or rules.*

*Rep.* It followeth not for Christ and the Apostles brought no new rule for the substance, but onely cleared and enlarged it, in what was Moral and Evangelical; so that *R. F.* is beside the cushion when he addeth, [*And therein thou bringest the old Covenant to contradict the new.*] What he meaneth by the old Covenant, I know not very well, or what by the

What the old  
Covenant,  
what the new.

*new.* The old Covenant in Scripture phrase and meaning, was but the old administration; the new Covenant, the new copy of the same Will and Testament, *Heb. 8. 13.* the same for substance before as now. *Moses* wrote of Christ, *John 5. 46.* The Prophets from *Samuel*, and those that follow after, as many as have spoken, have likewise foretold of these days, the days of the New Testament, and the things of Christ, *Acts 3. 24.* *As God spake by the mouth of his holy Prophets, which have been since the world began, Luk: 1. 70.* There is no contradiction between the Old Testament and the New, in the sense I have given; therefore none in my collection from *Luke 16.* That Christ assertu  
3. Rea:

## Part 1. concerning the Scriptures.

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3. Reason, It *crosseth* many Scriptures, as *Ephes. 5. 1. Section 1. Rom. 8. 14. 2 Cor. 3. 17.*

*Rep.* Not one of these, nor any other, for the Scripture cannot, doth not contradict it self, how ever it seems so to them that understand them not, and have not will or skill to clear the harmony.

The first Scripture alledged *Ephes. 5. 1.* requires, that *Ephes. 5. 1.* Christians be followers of God as dear children. Dear children of God will minde their Fathers will in *Moses* and the Prophets; and if we be followers of God, we must follow him in his whole written word, as it is plain in the Old, or as it is explained and cleared in the Books of the New Testament.

The second Scripture *Rom. 8. 14.* hath nothing against *Rom. 8. 14.* the Scripture rule, however *R. F.* improveth it to his pur- vindicated. pose thus, *They that follow him in the Gospel, are led by his* The Spirit *Spirit, and that is not the Letter:* for, although the Letter is leads by his not the Spirit, yet the Letter is the Spirits Letter; and Letter. they that follow God in the Gospel, do, and dare not (upon the hazard of disobedience to their Father) but follow him in the Spirits written Gospel, seeing the Spirits inward leading and guidance is to the same obedience which the Scripture leads unto. The Spirit leads by, and to the Scripture, never from it, as the Spirit in Seducers doth.

The third Scripture, *2 Cor. 3. 17. God is that Spirit; 2 Cor. 3. 17.* what then? Then the Spirits Letter is Gods Letter, I can vindicated. conclude. Or thus, The written word of the Spirit is the very written word of God; and again, God that gave the Letter, gives the Spirit with it, and by it; [*with it*] even to those that yet are unbelieving, and are ever resisting the Spirit, speaking in it and from it, *Nehem. 9. 20. Acts 7. 51. [By it]* to those whom he effectually preventeth and calleth home to himself, or buildeth up, *Acts 8. 35. Acts 10. 34. with 44.* But *R. F.* his drift in quoting the words above, to make people believe, that because God, or the Lord is that Spirit, as saith that Scripture; therefore, that, and all the rest of the Scripture, is not a standing rule, which follows as much as if it should be said, God is the Lord, therefore the creature is not his creature. I shall for his learning

## Section 1.

and better improvement of ~~that~~ Text, turn the edge of his allegation against himself. If *that Scripture saith*, The Lord is that Spirit, then that Scripture is the rule for me and him also to believe, the Lord is that Spirit : and if that Scripture be not fallen out of its authority, it is a *standing rule* for us so to believe ; but that Scripture says as much, and R. F. runs to the authority of it as yet in force, therefore that Scripture is a *standing rule* for the faith of that truth ; and consequently, other Scriptures are the rule for other truths ; and all Scripture, for all truth ; what we are to believe, and what to practise.

A fourth Argument seems to be drawn from current experience ; *But we follow God, who are guided by the Spirit, and that is our guide and rule, to wit, the Spirit of truth.*

Rep. 1. Whose experience is this ? whom means he by [we ?] If onely himself and his companions, who deny the Scriptures to be a rule, then I deny they are guided by the Spirit of God, who breathing forth the Scriptures, and guiding men to write them, guides men to read, hear, believe, and obey them as their rule. If by [we] he means all sober Saints and godly conscientious Readers, (not so in his opinion, but really so) and if he meaneth by [the Spirit] the Spirit of God, then I appeal to all such, and all the Saints who love the truth in sincerity, whether they have the Spirit for their *guide* without, or not rather with and by the Scriptures ? The Spirit indeed is promised to be the Saints guide, *John 16. 13.* but it is neither there said (although R. F. affirms it) *That Christ appointed him to be the rule* ; nor is he properly the rule, but the giver of the rule, and the guide unto, and by the rule. The schoolmaster which sets the copy, is not the copy, but he guides the hand of the scholar to write after the copy : in like manner, the Spirit of God appoints the Scripture to be written for a rule, and guides the Saints to believe and live according to it.

Yet would R. F. have the force of a fifth Reason lie in these words, [Since he promised it] as if the Scripture was not a rule, since the Spirit was promised as well as before. Surely, if it was a rule before, it is still the same rule, as it is the same Scripture. And the promise of the Spirit in a larger

John 16 13.  
indicated.

larger measure, doth not in the least hinder the Scripture *Section 1.* from being a rule; but the larger measures of the Spirit help towards the understanding of that rule, for a clearer and more Gospel-like administration and application.

6. Reason. *If thou wouldst have the Letter to be the rule, and Moses and the Prophets onely, then thou wouldst not have Christ and the Apostles to be followed, according to 1 Cor. ii. 1.*

Rep: 1. I used not the word [only] although the Books of *Moses* and the Prophets, when Christ referred to them, *Luke 16.* were the onely Scriptures extant, and a sufficient rule for the present.

2. When Christ by his Spirit in the Apostles enlarged the Scriptures, he altered not the rule for the substance of it; *Moses* and Christ, the Prophets and Apostles are so to be followed, that he who leaves the one will forsake the other; and he that loves the one, will cleave to the other. Had ye believed *Moses*, saith Christ, ye would have believed me, for he wrote of me: but if ye believe not his writings, how shall ye believe my words? *John 5. 46, 47.* And such is the harmony of the Apostles with *Moses* and the Prophets, that the one preached (and consequently wrote) no other things, then what the other did say should come; that Christ should suffer, &c. *Acts 26. 22, 23.* What if the new Testament was written *after* the Old? the matter contained in both, is of the same concernment to believers as unbelievers. What if *Paul* gives that godly exhortation, *Be ye 1 Cor. ii. 1. followers of me, even as I am of Christ;* is Christ divided? vindicated. Is not Christ in the Old Testament and in the New, the same yesterday, to day, and for ever? He that followeth the Apostle, as he followed Christ; and followeth the Prophets, as they spake and wrote by the Spirit of Christ, doth the same thing.

7. Reason. *Seeing we are not under the Law, but under Grace, the Spirit of Christ is our rule and guide.*

Rep. This is added so no good purpose, but still to contradict the Scripture, and to blot it out from being a rule. For,

1. Albeit true believers are not under the Law in respect cleared, Rom. 6. 14.

## Section I.

of its ceremony, curse, rigorous exaction, and domination; yet they are under the direction and rule that it holds forth, and that as they are regenerate, *Rom. 7. 25. With the minde, that is the regenerate part, I my self. (saith Paul) serve, therefore am under, the law of God.* So again, *1 Cor. 9. 21. Under the Law to Christ*, as the rule of holiness and righteousness is dispensed in the hand of Christ, and for obedience (with a Gospel-frame of spirit) unto Christ.

2. When the Apostle saith, *[We] are under Grace*, he singeth not out a Sect of men called Quakers, (unknown in his days) but he intendeth all true Christians, and their condition, under a covenant of Grace, (not Legally, but Evangelically administred) having the Spirit of liberty to lead them, from under the dominion of sin, to the obedience of Christ, according to a written word or rule. What if the vail be upon the hearts of unbelieving Jews? *2 Cor. 3. 15. because they own not the Son of God, and Son of the Virgin to be the Messias, is the vail therefore upon my heart, as R.F. reasoneth? Yes, because thou setst up Law in stead of Gospel.*

What 'tis to  
set up Law in  
stead of Go-  
spel.

*Rep.* I wish he well understood what it is to set up Law in stead of Gospel: It is not onely to set up Jewish ceremonies and Typical shadows, after Christs abolition of them, as the Jews endeavored; but to set up all, or any act or work, required in the Law or word of God, whether done in natures strength, or by moral abilities, or by the Spirits strength, to be a mans justifying righteousness before God; this is far from what I urge and press, when I plead for *Moses writings, &c. to be a standing rule* to direct to Christ, and to direct in a way of sanctifying righteousness when a soul is come to Christ.

*But we witness the glory that exceeds, &c. but thou art ignorant of that.*

*Rep.* I confess, I know that glory of Gospel-ministration which the Apostle speaks of, *2 Cor. 3.* but in part; but this I know, that when our Lord appoints men constantly to hear *Moses* and the Prophets, as writing of him, and as giving out the same rules for Faith and Holiness, which himself gave; be that shall take men off from attending their

their writings, according to their true scope, seduceth and *Section 1.*  
draws off from Christ. And as ignorant as I am, I can see  
to the end of that which is abolished, which is Christ, the  
end of the Law for righteousness to every one that believeth : and I can see that he that believeth not in the same  
Christ, which *Moses* pointed at, believeth not at all, or but  
in a false Christ; yea, with half an eye ( through the same  
grace ) I can see that he who takes not *Moses* writings, as  
he wrote of Christ, and makes them the rule of his faith and  
manners ; and also refuseth the writings of the Prophets to  
be the like rule ; he doth more then implicitly refuse the  
writings of Christ and of the Apostles, from being a rule al-  
so *R.F.* \* therefore holding to the first contradiction, \* *Pag. 4.*  
That the Scriptures are not a standing rule ; may well pass  
on to a second, That they are not a more standing rule  
then visions and revelations ; as I had collected from *The Scrip-  
tures a more  
standing Rule  
then visions  
&c.*  
*Luke 16. 31. If they hear not Moses and the Prophets , nei-  
ther will they be persuaded though one rose from the dead.*  
The reason hereof is strong ; rising from the dead ( which is  
of the same nature with visions and revelations *Matth. 27.  
53.* ) may be counterfeited ( as we finde, *1 Sam. 28.* ) *Moses*  
and the Prophets were extant in the volume of Gods book,  
and their authority is owned among the Jews to this day ;  
and it is so authentique, that when either particular Jews  
have been, or the Nation shall be converted to the Lord,  
they presently adhere to it, as to their Rule; so the Apostle  
prophefied, *2 Cor. 3. 16. when it, any poor Jew, or rather* *2 Cor 3. 16.  
with 14.  
opened.*  
collectively, when the people and children of *Israel*, the  
ten Tribes, with the two, *Shall turn to the Lord, the veil  
shall be taken away*, which is now upon their heart in the  
reading of the *Old Testament*, that is, of the books thereof;  
The books and writings of the *Old Testament* stand, and  
shall still abide, at their conversion ( though the old ad-  
ministration of the Covenant of grace is abolished ) and  
they shall be their Rule ( together with the books of the  
*New Testament* ) which they will then understand, own,  
and imbrace, as more certain to them, then if one rose  
from the dead, not in a fained but real way. Hence it is that  
Christ after himself was risen ( as others with him ) and ap-  
peared,

## Section I.

appeared, called his disciples to the Scriptures, and opened them unto them, *Luke 24. 29.* yea, he urgeth his own death and resurrection, that it ought to have been so; And beginning at *Moses*, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself. This made their hearts burn within them, *ver. 32.* when as the rest were cold at heart, through fear, at their first sight of Jesus, supposing they had seen a spirit, *ver. 37.* Let visions and revelations be never so certain, yet the Scriptures *quoad nos*, as to us, are a more standing Rule. Why they are not so in *R. F.* his judgement, and others; we shall know by his reasons.

1. Christ saith in *Matth. 11. 27.* *No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son, (not the Scripture, but the Son) will reveal him: here revelation is the surer rule of knowing God.*

*Matth. 11. 27.*  
vindicated:

*Rep.* If I should deal as rudely with *R. F.* as he with me, I should not onely say, the assertion is thine, not the Lords, but therefore thou art a liar, and accuser of the Lord: but I will not exchange words, I will prove him to be what he would fasten upon me. He that sets the Son of God, and the Scriptures at distance, belies Christ, accuseth the Lord; *R. F.* doth thus, by his Parenthesis (*not the Scripture but the Son*) his conscience will draw up the conclusion one day. Again, he that grants one part of truth, and denieth another part, wrongs the truth, and the Lord of truth; But *R. F.* granting one part of truth, *viz.* That the Son reveals, and denieth the other part, *viz.* That the Scripture revealeth; when as he hath this from the very Scripture, that the Son revealeth, and what he revealeth; therefore he may be (if he be not) condemned in his own conscience that he wrongeth the truth, and the Lord of truth. Again, he that understands *Matth 11. 27.* of immediate revelation onely, and shuts out all mediate revelation, by the Scripture, falsely accuseth the Lord of the Scripture; but *R. F.* understands that place of immediate revelation onely, and shuts out all mediate revelation by the Scripture; therefore, *R. F.* falsely accuseth the Lord of the Scriptures. If he understands

## Part 1. *concerning the Scriptures.*

15

derstands it of mediate revelation by the Scripture, then it *Section 1.*  
will follow by his reasoning, that the Scripture-revelation is  
surer then the Scripture. If he saith, the Spirit, by the Scrip-  
ture, makes the truth more sure, not in itself but to us, it  
is that I contend for, and that which all believers are to  
pray for, *Ephes. 1. 17.* There is the light in the air, and the *Ephes. 1. 17,*  
light of the eye : now though as to bodily sight, the light in opened.  
the air doth not give the light of, or in the eye, but onely to  
thee ye; yet the Spirit of revelation ( which is peculiar to  
Saints, and common to all Saints, by the light of Scripture  
that is as the medium or means of light in the air ) doth  
give the light in the understanding as it brings light to it,  
therefore it follows, *ver. 18.* the eyes of your understand-  
ing being enlightned : But still the Spirit of revelation is  
not a surer Rule, no nor properly our Rule, but our guide  
and leader to, and by his Rule, the Scriptures, *which are*  
*the more sure word of Prophecy,* as to us, especially in a  
ordinary, and standing way, in all ages.

2. R. F. reasoneth, *Visions are a way of Gods making*  
*known himself, after Moses and the Prophets, as to Ananias,*  
*Paul, and Peter. Act. 9. cap. 10. Gal. 1.*

*Rep. 1.* These visions were but occasional and extraor-  
dinary; as sure as the Scriptures ( as all true visions and  
revelations of God are ) in themselves, and to the particu-  
lar men that had them, yet not so ~~as~~ that saw them not,  
but know from the Scriptures they had them : those Scrip-  
tures, *viz. Act. 9. cap. 10. Gal. 1.* and so all the Scriptures  
are as sure, yea to all Saints more sure : compare *2 Pet. 1. 2 Pet. 1. 16.*  
*16.* [when we made known ~~unto~~ you] with *ver. 19.* [we *19, opened.*  
have also a more sure word] *we,* that is, *you* with *us,* and  
*we* with *you.* Visions were but of rare use, the Scriptures  
are of long, and constant use; and by such as receive them  
to be of divine inspiration, they have ever been acknow-  
ledged more firm ( as to us still ) then occasional vi-  
sions.

2. If God had known ( as *Chrysostom* upon *Luke 16.* )  
that visions from the dead; would have done more good to  
the living, he would not have omitted or waved such a way,  
in an ordinary course.

3. As



## Section 1.

3. As sure as the Gospel was to *Paul*, given him by immediate revelation, yet he confirmed it to others by the Scriptures, *Act. 26. 22, 23.* and the *Bereans* examined it by the same Rule, *Act. 17. 11, 12.* *Searching the Scriptures daily whether those things were so, therefore many of them believed,* Wherefore? because they found, what *Paul* taught, as had been revealed to him, was agreeable to that *Lydia's lapis*, that infallible touch-stone, and most standing Rule, the holy Scriptures.

3 Reason. *Paul knew much of the writings of Moses, and of the Prophets, and Letter of the Scriptures whilst he was a Persecutor, but then he knew not Christ, as after he did, and went up to Jerusalem by revelation, Gal. 2. and not by the Scriptures, therefore the Scriptures are not so sure a Rule as visions and revelations by the Spirit of truth are.*

*Rep. 1. Paul* had nothing of Gospel-truth, given him by revelation, but what for matter and substance, was before in the Scripture: which Gospel, although he knew not while he was a persecutor, yet as a Jew he walked up strictly to the Letter of the Law, or Rule in outward acts.

2. His special revelation for going up to *Jerusalem*, was a special application of the general rule of Scripture, viz. to do what God commanded him; but in it self it is no rule for our imitation in the like matter of fact.

3. His true revelations never lifted him up above the Scriptures.

4 The same Spirit of truth which gave out his revelation, gave forth the Scripture by inspiration, and as immediately directed him to write all his Epistles, for the more certainty, to others, that they might know he had his Revelations from the Lord; therefore to us the Scriptures are as sure, yea a more sure rule, and the onely standing rule, for faith and maners.

4 Reason or allegation of *R. F.* is, *The Apostle Peter, 1 Pet. 1. 13. exhorted others to wait for the grace that was to be brought to them at the revelation of Jesus Christ.*

*Rep. 1* By [grace] here is meant glory, as *cap. 5. 1.* that which is to come, is the glory that shall be revealed; first *Christ's glory, cap. 4. 13.* at his coming in the clouds, his glory

1 Pet. 1. 13.  
cleared and  
vindicated.

glory shall be revealed, secondly, the Saints glory (which *Section I.* they shall have out of free grace, or favor from God) *Col. 3. 4. When Christ who is our life shall appear, then shall they also appear with him in glory.*

This glory, to be brought at Christs coming, the Apostle exhorteth the Elect, and called, to hope for perfectly, or \* to the end, to death, and in death; yea they may and \* *παλιος* do carry *this hope* with them into heaven; viz. hope of a glorious resurrection &c. When? at his coming, 1 Cor. 15. 23. *When the Lord shall be revealed from heaven with his mighty angels, in flaming fire, &c. 2 Thes. 1. 7.* this is not a Revelation by the Spirit, that Paul, or Peter (in the places mentioned) speak of, and therefore makes nothing to R.F. his purpose; no more then what follows, in a fifth Reason or Allegation.

*The deep things of God are revealed (not by the Letter, but) by the Spirit, 1 Cor. 2. 10. Therefore revelations by the Spirit of truth are more sure then the Letter.*

Rep. 1. Did not R. F. grant us at first, page 2. that the Scriptures proceeded from the Spirit of truth? Whether then they be revelations, or doctrines, or writings, or interpretations, as they come from the Spirit of truth he must yield they are all alike sure, in themselves, or he still fighteth against the Scriptures, or the Spirit, or both.

2. The Apostle saith not that the Spirit revealeth the deep things of God, but *searcheth them*, that is, he exactly and infinitely knoweth them, as God knoweth them, (and thence by the way, he is proved to be God) but while he can, and doth go to the bottom of all things in and concerning God, his revealing is *ad placitum*, when, to whom, in what measure, and in what way he pleaseth. Although the Spirit knoweth all things infinitely, and therefore God revealeth what he revealeth of the things of grace and glory, by his Spirit: yet to some he revealeth nothing immediately; to others, he revealeth but some things, or but something of every thing (needful to consolation, sanctification and salvation) as they are capable of it.

3. As deep things as the Spirit hath revealed, they are all in the Scripture. It is one way of the Spirits revelation, to

## Section. 2.

give forth deep mysteries, in writing, and that as mysteriously, as if it were by Hieroglyphicks, Stenography, or Characters. The Spirit revealeth by *Paul* to the *Romans*, cap. 9. and 10. and 11, deeper things then *Paul* can fathom, which makes him cry out, cap. 11. 33. *O the depth!* And the last piece of Scripture which God hath left us, is the Revelation of Jesus Christ, which God gave unto him to shew unto his servants: and he sent and signified it by his Angel unto his servant *John*, that he should write it to the Churches, and leave it (with the rest of Scripture) as a compleat and sufficient Rule, not to be added unto, nor to be subtracted from; unless therefore R. F. will be lyable to the plagues threatned, *Rev.* 22. 18, 19. he must not bring in his un-written Revelations, no; though they were un-written Verities, as any part of the Rule, to be added unto the words of Gods book. And from all that hath been replied to him in this Section, I conclude, He that denieth the Scriptures to be our Rule; denies them to be the Scriptures of God; and he that denies them, or some of them, to be a standing Rule, denies them, or some of them, to be no Rule. (as if sometimes they were a Rule, sometime not). And he that denies them to be a more standing Rule, denieth the scope and sense of Christs words in *Luke* 16. 31. and other places; But such a Denial we have from R. F. in the name of others of his judgement. Therefore, thus far (instead of vindicating the Scriptures) he, with his fellows, have contradicted them.

## Section 2.

**I**N my second Section of their Contradictions to the Scriptures themselves; and their Authority, I had quoted *Francis Howgil* in his own phrase, [*The Scripture is other mens words*] contrary to 2 *Tim.* 3. 16. R. F. \* tells me, that by a piece of *Logick* I would raise a false accusation against F. H. and make a false conclusion, to wrest the Scriptures to serve my own turn, but cannot.

\* Page 5.

The Scri-  
es not  
word,  
Gods.

Rep. 1. He denies not but the words I quoted are the words of F. Howgil. 2. How doth my Logick make either the

the Accusation or Conclusion false? The word of Scripture *Section 2.* is Gods, I said, as is the Inspiration; and because it was given by Inspiration, therefore it is, and is known [or proved] to be *his Word*; as thus I make it out further, and more plainly:

That which is given by Inspiration of God, is not one mans word or anothers, but Gods word;

But all the Scripture was given by Inspiration of God;  
Therefore all the Scripture is Gods word, and not one mans word or anothers.

What an under-valuing Expression then is that of *F. H.* to call the Scripture *other mens words*? And what Chop-logick have we from *R. F.* *Holy men of God spoke as they were moved, and spiritual men spoke forth those words; therefore they were words spoken by the men of God?* this is *idem per idem*, a proof of the same thing by the same; a delighting to hear himself speak; and a tyring of his Reader before he hath read five pages of his book.

3. Why will *R. F.* yield one part of the Argument, and not the other? He yieldeth the Scripture to be given of God, and by the Spirit, the Spirit of truth; why then yields he not the Scriptures to be the word of God, but that he will continue to contradict the Scripture and himself also? while he joyneeth in confederacy with *F. H.* and speaks disdainfully of the words of God, as the words of men, this man and that. Grant we that both of them *F. H.* and *R. F.* sometime alleviate that harsh expression, as if not used in opposition to God, but to us. [*The Scriptures are others mens words that spoke them freely*, saith the one: And, *They were spoken by the holy men of God [other men] that were holy, and spoke them freely, and not by you that are sinful, and preach for hire*, saith the other; yet will they not confess they were spoken by God; and are the very word of God: nay *R. F.* page 4. \* had before set the visions of *Ananias* and *Paul* in \* Line 18 and a comparative Opposition to the words of *Moses* and the 21. Prophets, and preferring the former before the latter, *viz.* the Scriptures, these being but *the words of other men*, and the words of others: what is this but to sow seeds in mens hearts of alienation from the Scriptures, which the young man

Section 2.

man should take heed to, and cleanse his ways by in youth, which children should be trained up in from their childhood, and which are not to be despised or forgotten when they are old? Such a contradicting scope hath all R. F. his pains taken, pag. 6. to prove the Scriptures are *other mens words*, and *not mine*, or theirs in Scotland. I would ask him, what did the Preacher, *Ecol. 1.* speak? his own words or Gods? but that he prevents the question by telling us \* *King Lemuel was a man*, and *his mother* (who taught him the words he penned down, *Prov. 31.*) *was a woman*. And the Song of songs was *Solomons*, and *he was a man*, *Cant. 1.* What followeth from hence? therefore *Solomons* words are not Gods words: it better followeth from R. F. his reason, *viz. he was a man*, and not God, then that the Scriptures are not ours; for we are men as they were that penned them; and although we were not the Pen-men, we are the Readers, and God onely is the Author of the Scriptures, which in a way of disparagement R. F. calls a *Printed Bible*, and reasoneth vainly against our use of the Scriptures, because, *neither did Jeremiah, nor any Prophet, or any Apostle ever stand with a Printed Bible in his hand, and say, Hear the word of the Lord: Then the word of the Lord was declared and spoken without Printed Bibles, and before Printing was invented.*

Scripture to  
be read and  
preached from

Rep. 1. They had a written Bible or Volume, and did many times speak out of that, as always according to it. *Exodus 34. 28.* with *cap. 35. 1.* *Moses* speaks what was written on the mount upon the Tables of stone: And *Deuter. 31. 19.* *Write ye this song for you, and teach it the children of Israel: verse 22.* *Moses* therefore wrote this song the same day, and taught it them. When *Jeremy* could not go into the house of the Lord, he sends *Barack* his Scribe, to read what was written from his mouth, even the words of the Lord in the ears of the people, &c. *Jer. 36. 4; 6.* \* *Paul* had his *Tertius* to write the Epistle to the *Romans*, *cap. 16. 22.* and he ordereth the Epistle to the *Colossians* to be read amongst them, and that they cause it to be read also in the Church of the *Laodiceans*, *Col. 4. 16.* and read it was as the word of the Lord unto them; yea, God hath so honored his written Bible, that he hath ordered as well the Copies, as the *Autographum*,

\* See also *Jeremiah 28. 1.*

*ographum*, or the Pen-mans own hand-writing, to be his *Section 2.*  
 Scripture also. Those Proverbs of *Solomon* which the man  
 of *Hezekiah* copied out, *Prov.* 25. 1. are as authentique as  
 any of the rest; so was the Copy which the King wrote  
 out, according to Gods command, *Dent.* 17. 18.

2. Printing was a rare Invention, and the gift of God, *Printing* in-  
 above two hundred years ago. The benefit is sufficiently ventioned be-  
 noted by Mr. *Fox*, "Hereby Tongues are known, Know- tween the  
 "ledge groweth, Judgement increaseth, Books are disper- 1440 & 1450.  
 "sed, the Scripture is seen, the Doctors be read, Stories Lord. See Mr.  
 "are opened, Times compared, Truth discerned, Falshood *Fox*, vol. 1.  
 "detected, and with the finger pointed. And by the print- p. 927.  
 ing of the Bible, the doctrine of the Gospel hath sounded The benefit  
 to all nations, and that with great expedition. So many of Printing,  
 Printing-presses of the Bible, so many Block-houses against and of print-  
 the high Towers of Antichrist: none but Papists have en- ed Bibles.  
 vied Gods people and Christs Preachers, a *Printed Bible*:  
 Who were they that obstructed (what they could) the print-  
 ing of it in English, in King *Henry* the 8. days, but the Po-  
 pish Prelates and their creatures? The Popish Vicar of  
*Croyden*, *Caiaphas*-like prophesied, *Either We must root*  
*out Printing, or Printing will root out us.* Every good Chri-  
 stian have been glad of a piece of a *Printed Bible*, when it  
 came first out in our Mother-language.

3. The later this Mercy hath been vouchsafed to have  
*Printed Bibles*, the greater Gods favor to his people, and  
 the greater their Ingratitude who slight the Mercy; the  
 greater their pride who would rather have their own Scrib-  
 lings in print, then the Scriptures of God, who prefix to  
 their writings (as these Quakers, so called; in many of their  
 Pamphlets.) *This is the Word of the Lord*; but are against  
 such a Title to a *Printed Bible*, or such a Preface; before a  
 Sermon from a Bible-Text, as this, *Hear the word of the*  
*Lord.*

4. If the printed Bible be according to the Original Copy,  
 or a true Extract or faithful Translation of Scripture, it is  
 as warrantable to preach out of it, as out of a written one;  
 for Printing is one kinde of writing, what is first written  
 by a pen, is after written by a stamp: The Press is but an  
 handmaid

*Section 2.* handmaid to Orthography, or right-writing, and a Midwife to help forth the conceptions of the Munde, formed at first by the pen.

\* Page 6. But, saith R. F. \* if Printing had not been invented, what would you have preached by, that knows not the Word of Life, which was before Writing or Printing was?

Rep. 1. The written Copies were before those printed, and by the former onely Gods servants preached, till the latter came forth; and according to those Copies and Volumes of Gods book would I have preached.

2. Those Copies would have taught me, as now they do, that which R. F. hath not learnt by the printed, although he might learn it, namely, to distinguish between the Essential word of Life, Christ the Son of God, and the Scriptural word.

God { Essential  
Scriptural.  
3. As the Essential word was before the Scriptural, so he was before Visions and Revelations were given to men, yea, before there was a holy man to receive them, or a world for holy men or others to inhabit.

Lastly, As no true prophet or preacher ever rejected a written or a printed Bible (truely so, and so called) no more hath he denied it the Title of the word of the Lord. Never did the Lord send such an ignorant prophet, like J. P. at Coggeshall, to turn to the nineteenth chapter of the Revelation, and tell the people, because ver. 13. Christs name is called; *The word of God*; therefore the Bible and Scriptures he pluckt out of his pocket, and held in his hand, was not the word of God. But though false prophets pervert the Printed Bible, and use that Sword of God to cut its own throat, Gods faithful Messengers and Interpreters know how to handle it dexterously and faithfully. What is the chaff to the wheat, saith the Lord? Jer. 23. 28. What are mans words, our own, or other mens words, to the Lords? What is a false Interpretation or Application of Scripture to the true?

## Section 3.

**I**N answer to the third Section, R. F. owneth *John Law* ~~four~~ words, which I had noted; viz. [*We have nothing to try men by, but the Letter, the Bible, or written word which is natural and carnal,*] with his own words. [*Your Tryer is a Chapter or Verse of the Scriptures declaration*] and now upbraideth us for having no better way to try mens *Doctrine and Spirits* by, *then the Letter.*

**Rep.** By the Letter, or writing of the Spirit of God, which is the Law and the Testimony, we do know what is the Doctrine of the Spirit. The Spirit gives his sense and minde by letters and words of Scripture all along, take one place with another. And when men speak according to that word, of Scripture, Law and Testimony, *Isaiah 8. 20.* (which cannot be, but when they take the word in, and with its true sense) then they bring not mans Doctrine, but Gods: but if they speak not according to that word, it is not because there is not light sufficient in the Scripture-word; but because there is no light in them that handle it and speak of it; their hearts are dark, their judgements blinde and ignorant; and they bring not the Spirits Doctrine, but their own. As for instance, R. F. (if you will believe him without tryal) saith for himself and his fellows, [*We speak according to it, viz. the Law and the Testimony, and therefore there is light in us.*] But fearing he should not be believed upon his own testimony, he brings a *verse of Scripture* for it, *2 Cor. 4. 6.* where, The Scriptures the tryer of Doctrine. *Isaiah 8. 20* cleared. *2 Cor. 4. 6.* vindicated.

1. He allows that in himself, which he condemns in us; viz. to make a Chapter or Verse of the Scripture the tryer.

2. He sets that Scripture in opposition to *Isaiah 8. 20.* and while he pretendeth to speak according to Law and Testimony, he perverts the testimony given by *Paul* of himself, and of true Gospel-ministers and believers; viz. That God who commanded the light to shine out of darkness, had shined in their hearts; for it is not *Pauls* scope to disparage Scripture light. The light that shined in *Pauls* heart, and the light that shineth in the Scripture, is the same light;

and



Section 3.

and God who shineth in the heart by Gospel-light, (of which the Apostle speaks *ver. 4.*) shineth in the Scriptures by the same light.

\* Page 6.  
Isaiah 8. 20.  
vindicated.

3. It follows not, because there was light in *Paul*, and such as he includes with himself, that there is light, and the same light in *R. F.* and such as he includes with himself: nor doth it appear to me and others, that God shineth in his or their hearts, who give a new, and dark interpretation of that Scripture, (as of other Texts) For *R. F.* \* with *J. Naylor* expound it of the *Law of the New covenant written in the heart by God*, &c. Now, though the Scriptures do witness, that the Law of the new Covenant is written in the heart, *Jer. 31. 31. Heb. 8. 10, 11.* yet that is not the meaning of the phrases [Law and Testimony,] *Isaiah 8. 20.* but the meaning is, The Law and Testimony written in the Scriptures, is the touchstone of what men speak as a Doctrine taught from God: but if they speak not according to this word written in the volume of Gods book, it is an evidence that their hearts are not taught of God; or that the Scripture written without, is not written within their hearts; for what is written by God in the heart, is consonant and agreeable to what he hath written in his Book; and it never taught any man to call the *Bible*, or written word, as *John Lawson* calls it [*natural and carnal*,] this I said, was to blaspheme the Scripture.

\* Ibid.

Here *R. F.* \* takes me up as one *not regarding what I say, and as ignorant of what the Scripture saith concerning the same, which speaketh of a carnal commandment.*

\* Heb 7. 16.  
opened.

The Scri-  
ptures not  
carnal, but  
spiritual.

*Rep.* Must the written word, or Gods holy Scripture, be natural and carnal, because it speaks of a carnal Commandment? He might as well imagine and affirm, because it speaks of Types, Figures and Shadows, therefore it is all but typical and a shadow. When the Apostle \* makes mention of the law of a carnal Commandment, (according to which the Priests in the Law-Levitical were made, but not so, Christ our high Priest) he is treating of the Ceremonies now abolished, which were laws of things weak and frail (as all flesh is) considered in themselves, not lasting and abiding: he gives not the title of *carnal and natural* to the Scriptures,  
(as

(as *J. L.* and *R. F.* do) nor is he speaking of the Scripture, *Section 4.* as Scripture, (which is all spiritual and heavenly in its pedigree, proper scope, energie and vertue) but he calls the Ceremony (mentioned in Scripture) carnal, *i. e.* as to the materials appointed in the Legal Ceremonies, they were outward, bodily, weak, dead things of themselves; this makes the Scripture no more carnal, then because it speaks of the Earth, therefore the Scripture is earthy; or of *Esau* the profane, therefore the Scripture is profane.

*Section 4.*

**T**O my fourth Section *R. F.* \* saith no more but this, \* Page 7.  
(which is too much unless it were better) *Thou cannot* In what sense  
*with all that thou hast scraped together, prove that is* [the the Scriptures  
Scripture] *is the Word which is eternal life, and so the Word* are the word  
*that was in the beginning with God.* John 1. 1. of God.

*Rep. 1.* I had indeed collected several Scriptures, [*Isaiah*  
8. 20. *Isaiah* 6. with *Acts* 28. 25, 26. *John* 10. 34, 35.  
*Psalms* 82. 6. *Ephes.* 6. 17.] but it is an unhandson and  
reproachful expression, put upon my collecting and compar-  
ing Scripture with Scripture, for him to call it *scraping*  
*together.*

2. My collation was not to prove the Scriptures to be  
the Word, *i. e.* the eternal life, and that essential word spo-  
ken of *John* 1. 1. But inasmuch as *Pam. Naylor* put us to *John* 1. 1.  
prove the Letter is called the Word in plain words, and that cleared,  
then there are two words, I showed that this phrase [the  
word of God] is taken two ways in Scriptures; sometimes  
for Christ himself, the Essential word of the Father; some-  
times for the Scriptural word it self, which being evidenced  
by my aforesaid collections, what trifling and absurdity is it  
in *R. F.* to call for the proving of that which was not to be  
proved? as not being affirmed by me, or any other that I  
know, that the Scriptures are the Word spoken of *John* 1. 1.  
but the Scripture, or inspired, written, created Word, doth  
there, as elsewhere, speak of the Essential uncreated Word,  
as a mans tongue, pen or secretary, doth speak of himself, *Ephes.* 6. 17.  
That last Scripture I quoted, *Ephes.* 6. 17. one would think opened.

*Section 5.* were enough to convince gainlayers, where the *sword of the Spirit*, a piece of spiritual armor, is said to be *the word of God*. What meaneth the Apostle by the sword of the Spirit? but the spiritual sword, the Scriptures, put into the hands and mouths of Christians; no *carnal*, but a spiritual weapon; mighty through the Spirit, to run into the heart of Errors, and to cut asunder Temptations, and to repel the Tempter. Christ himself made this use of it against the Scribes and Pharisees, *Mat. 5.* Against the Sadduces, *Mat. 22. 31, 32.* And against the Devil, *Mat. 4. 4, 7, 10, ver.* Once the Devil hath Scripture in his mouth, but Christ hath it thrice in *his* mouth, *It is written, It is written, It is written*; and is too hard for Satan at this, as all other weapons. Here the very power of the written Letter puts to flight the adversary. And if *J. N.* or *R. F.* will read over and over the *119 Psalm*, they will finde matter enough to cure their contradictory Spirits, who are more nice then wise in abstraining from Scripture-expressions, or attributing to them their due title. There they will finde that holy *David*, professing his zealous affection to God and to his Scriptures, useth this phrase of [*thy word*] above thirty times, plainly enough, and yet elegantly also. Let their consciences answer, Is not [*thy word*] as much as [*Gods word?*] And that he speaks of Gods written word, the Scriptures (as of what is according thereunto) is clear; in that he calls the same word of God, the statutes of God, [*O teach me thy statutes! &c.*] near twenty times: now *Gods statutes* are his standing Laws, or Rules, put into writing, as all the Statutes of *England* are, upon record, written down in Books.

### *Section 5.*

The writing  
of the Spirit  
the ground of  
the Saints  
acting.

**I** Had charged it as another contradiction of theirs to the Scripture it self, in that they say, *The Saints ground of acting is not the outward Letter, but the Spirit which gave forth the Letter*: Hereby setting the Word and Spirit at difference; whereas the Spirit gives forth his word in the Scripture; and in the word written, lays down the grounds of

of the Saints actings and believings also; yea, he hath ordained the very Scripture to be one ground of their acting. *Section 5.*

R. F. in answer, returns me this language. \* 1. *Here thou art blind; and knows not the Saints ground: and 2. Accusing them falsely that witness to it. 3. With thy Logick and Magick Art would make the Scriptures God and Christ, but cannot, and would make them the ground of the Saints acting, when they are not.* \* Pag. 7.

Rep. 1. If R. F. will but understand what is, and may be said to be the ground of a thing, he may possibly believe I know the Saints ground of acting, as they are Saints. The word [Ground] is ambiguous, and hath divers acceptions. In strict propriety of speech, the Earth we tread upon, and Ground are all one; as the same Ground or Earth brings forth the same fruit. By a metaphorical Allusion, the word [Ground] is sometime put for the Cause of a thing; sometime for the first ground-work of a Building, or for the first Principles and Rules of Art and Science; or for the first habits in a man, of his actings. The Cause, and that [principal-efficient] Ground of the Saints acting, is God, and the Father, by Christ through the Spirit. The Scriptures are instrumentally a Cause without which, since the Lord caused them to be given forth, he doth not ordinarily act upon the Saints, or draw forth their acts of grace and godliness. They are the first external ground-work of all their faith and workings, as Saints: They are the Rule and Warrant of all their ordinary actings, yea, the grounding Touch-stone of all extraordinary Impulses and Revelations. By their Authority they are a sufficient ground or reason of our faith and practice. The Scripture-commands are one ground, the Scripture-promises another, the Scripture-threatnings another, the Scripture-examples (backt by, and bottom'd upon a precept) another, the Scripture-Prophecies and Revelations another. As every word of God is pure, *Prov. 30. 5.* so every part of the Scripture is a pure grounding-rule for a Saints faith and conversation, *Rev. 21. 14.* The wall of the City, the new *Jerusalem* (made up of Saints indeed) hath twelve foundations: and in them the names of the Apostles of the Lamb, whose writings we have (with the doctrine

How the Scriptures are the Ground of the Saints acting.

Section 5.

of the Prophets; *Ephes. 2. 20.* standing ground (doctrine) as that golden Reed, *Rev. 21. 15.* so measure the city, and the gates thereof, and the wall thereof.

2. If the *Word* and *Spirit* cannot be for a difference, but are inseparable, as *R. F.* yieldeth; yet I did not fallily accuse them (as he saith) that witness to the Saints ground, because by [Word] he and others expressly hold forth none but the Person of *Christ*; and God the *Word*, but deny the Letter of Scripture to be the *Word of God*; which is strange contradiction to God himself; and to his Scripture, and to themselves also; For while they grant he wrote, or caused to be written the whole Letter, yet they deny him to have written a word. It is true in propriety of Grammar speech, a letter is but the least part of a word, yet it is a part: But the Bible consists of many books of letters, which God hath left written for his friends and people, to be grounded and settled in the faith; yet because *John 1. 1.* speaks of God the Word, and *2 Cor. 3. 17.* of the Lord the Spirit, therefore *Christ* and the Scripture must not be called by the same name; and because *Christ* and the Spirit are inseparable, therefore the Spirit and the Scripture must be parted, as to the Case in hand; and if the Spirit be the ground of the Saints acting, the Scriptures must have no part nor lot in this business. I shall still accuse such Logick to be false reasoning, and yet not accuse the Logician fallily.

Page 7.

*R. F.* thinking to mend the matter, mends it with his additional gloss, \* *The Letter is not God, nor the Letter is not the Spirit, therefore not that Word which liveth and abideth for ever*; *1 Pet. 1. 23.* by which the World was framed *Heb. 11. 3.* and made, *Heb. 1. 2.* For what if it be not that *W O R D*, yet it is the word of that word: it is the word of *Christ*, who is God the Word: And if *Christ* be the ground or [inexhaustibly efficient] cause of the Saints actions, his Scripture or written Word is the regular Card and Compass by which his Spirit steers their course to the Haven of Happiness and Eternal Rest: And why may not the [word]

1 Pet. 1. 23.  
with 25. cpe.  
ack

*Peter* speaks of in that place, be the Scripture? He sets not *Christ* spoken of, in opposition to that Scripture in *Isaiah 40. 8.* but from the Prophets testimony, advanceth the word that

that speaks of Christ; in opposition, first to mortal and corruptible seed, and then to withering flesh, and all the glory of man even in *his* words, fading away as the flower of grass; And is not every Scripture-Gospel promise that immortal seed? which being emitted from the Scriptures by the Spirit, and quickened as it is cast into the heart, doth it not there abide, and remain in life and power? If *verse 25.* may give any light to *verse 23.* not Christs person; but Christs promise is there (beyond all dispute) intended by the Apostle, when he saith, *The Word of the Lord endureth for ever:* for the Greek word is not that which is used when Christ in person is spoken of, *Logos*, but *Rēma*, both in the first and latter clause, which is an explication of the former: *And this is the word which by the Gospel is preached unto you:* as if the Apostle should say, Would ye know what word is that which endureth for ever? even the Scripture promise which we daily do evangelize or speak of unto you, as constant good tidings. If any say in *verse 23.* it is *Logos*, it must be noted for a certain truth, that although *Logos* the Word, be sometimes necessarily to be understood of Christs person, as *John. 1. 1.* &c. yet not \* always; and this is as certain that *Rēma* is never used for Christs person, but this is used *ver. 25.* and therefore *ver. 23.* in *Peter*, is to be expounded by it.

Again, Is it not the same with the sincere milk of the word \*, *cap. 2. 2.* which nourisheth and ministreth growth to the new-born babe? Was it the wonted manner of any of the Lords Nurses to bring up Gods children by hand (as we say) as soon as they are new born, and not guide them to the breasts of the Old and New Testament-Scripture, thence to suck and draw for their refreshment, preservation and consolation? But such cursed step-dames have we now sprung up, who would wean every new-born babe from any further tastes of Scripture-milk, it must be no ground of their acting; then no means of their growth, no food to them at all; nay, it shall be no seed instrumentally to beget them, as not milk to nourish them.

3. They that deny the Scriptures to be in any good sense the ground of the Saints acting, in effect deny them to be Gods

Section 5.

τὸ ρήμα.

τὸ τοῦ ρήματος.

διὰ λόγου.

\* *Apud Graecos latet veritas λόγου.* Beza. in *Job. 1. 1.*

τὸ ἰσχυρὸν καὶ λαλῶν.

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Gods Scriptures, and Christs Scriptures; for either the Authority of God and Christ is stampt upon them, or not: if it be, then by their Authority may, and ought the Saints to act; if it be not, then are they but humane, and not the Scriptures of God and Christ.

\* a pag. of his  
Epist. and 7.  
p. of his book.  
Isaiah 48. 16,  
17. cleared &  
vindicated.

But let us examine what R. F. saith for himself, \* and men of his judgement: *The Lord God and his Spirit is the ground of the Saints acting, as it was formerly, Isa. 48. 16, 17. For the Lord God and his Spirit hath sent me, And the Lord teacheth his that he so sends, to profit.*

*Rep.* 1. So reads he or writes (I must not say wresteth, lest I retort) but the words are directed to the people or Church, and truly thus read, [which teacheth thee to profit] The prophets had more extraordinary impulses of the Spirit, then the Saints in ordinary for their actings. 2. One way whereby God then taught, and now teacheth his people to profit, was by reducing them to the written Rule, ver. 18. O that thou hadst hearkned to my Commandments! which they had in writings from God, before the Lord God, and the Spirit sent *Isaiah* to them. Christ who came with the Spirit, as he received it, not by measure, came with the Scriptures, taught the people and his disciples how to profit by them, *Luke 4. 18. Matth. 5. Luke 24. 27.* and as the manifestation of the Spirit is given to every man to profit *wisdom* (which Scripture 1 Cor. 12. 7. R. F. alledgeth in part) so is all the Scripture given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness, 2 Tim. 3. 16. neither is there any manifestation of the Spirit in any Teacher, if he doth not manifest his doctrine from, or according to the Scripture, when required so to do. It is not to be believed that God ever gave his Spirit to such a Teacher, who doth manifestly or covertly (under pretence of the Spirit) flie from the light of Scripture. The Spirit of God never taught any to speak dishonorably or diminishingly of his written word; but to give unto the Scriptures what is its due, viz. That they are Gods holy Scriptures, Rom. 1. 2. able to make a childe wise unto salvation, through faith which is in Christ Jesus, 2 Tim. 3. 15. and given ver. 17. That the man of God

The property  
of the Scri-  
ptures.

[the

[the Prophet, Apostle, Evangelist, Pastor or Teacher, and *Section 5.* others by their ministry] may be perfect, thoroughly furnished unto every good work: and unto the Spirit what is his due *The prerogative of the Spirit.* prerogative, to work by the Scripture when and upon whom he pleaseth, to their saving profit. But haply I might have spared this pains, in reference to *R. F.* (though others have need of it) because in his Epistle he hath this passage [*The Scriptures in the Letter onely are not the true ground of the believers faith, as they in Scotland affirm*] for he seems to be a little yielding that they are the ground of the Saints acting, though not *onely*: if in any good sense he will grant them to be the ground of the believers faith, he must in that *The ground of the Believers faith, is the ground of the Saints acting.* sense yield them to be the ground of the Saints acting, for the Saint and the Believer is all one; and all acts of holiness in general, as of any particular grace, spring from the same root that the acts of faith do, and are built upon the same ground-work that is laid by God, for the edification of faith and its actings. Onely I must advertise him and others, that I know none in *Scotland* that so affirm, or express themselves as he speaks: They may say, and say truly, that the Letter, *i. e.* the Scriptures (which never were without their true sense, nor without the Spirit breathing in them, though it be not manifested to every one that reads them, nor a like manifestation given at all times to all the Saints) are the onely visible and legible Rule of faith, and Judge of Controversies: as all sound Protestants have hitherto maintained this truth against the Papists. And they that are of a sound minde in this *British Isle* (as in all *Europe* and the world) have (from Gods Authority stampt upon the Scriptures) asserted them to be a *true Ground of the Believers faith*, which *R. F.* weakly denies, \* because *Christ is the true* \* *Epist.* *Ground of faith*, whereas the affirmative is hereby the more strongly proved; For the true adequate or proportionable Object of faith, is the true Ground of faith; but Christ speaking in the Scriptures, is the true adequate Object of faith, therefore Christ in the Scriptures is the true Ground of faith: And thus again, If Christ be the true Ground of faith, then the Scriptures of Christ, which are his written truth, are a true Ground of faith; as if the man be honest, I may



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Fr v. 22. 19,  
20, 21. opened  
and urged.

may build upon his word; so if Christ be true, and Truth it self, his word is true, and the truth (as his Fathers word is, *John 17. 17.*) when written down for a more certain ground, as to us, and our actings, then if but spoken in the air, or to the ear. Let R. F. therefore, or all that have a minde to be found in the faith, if he hath none, hear the Scripture speaking for it self; and hear Christ together for himself and his Scripture, *Prov. 22. 19, 20, 21. That thy trust may be in the Lord, I have made known to thee this day, even to thee: Here is a ground of faith laid by the Lord himself; What is it? his making known: of what? Have not I written to thee excellent things in counsels and knowledge? Here is excellent matter made known, as a ground of trusting in the Lord; and here is the maner of revelation by writing. Have not I written? wherefore? That I might make thee know the certainty of the words of truth: Behold, the maner of making known a ground also of certainty of knowledge, and consequently of faith, for a mans self; and it followeth, that thou mightest answer the words of truth to them that send unto thee: Lo, here is the ground of our Embassy and Message, for others perswasion and satisfaction with our selves; and here is the ground of mens believing what we speak from, and according to what is written. Will R. F. or any say, If our trust must be in the Lord, we are not then to ground our faith on the Scriptures? I must tell him from Christ, that the not grounding a mans faith upon the Scriptures, is an evidence that he grounds it not upon the Lord; the very Scriptures will accuse such to be unbelievers; for thus our Lord reasoneth against the Jews, *John 5. 45, 46. There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me, for he wrote of me.**

## Section 6.

**I**. Had charged them with putting figurative Glosses upon plain Scripture. R. P. pag. 7. shuffles in here and there a line or two for answer, but nothing to the purpose, only in way of shift, he hath these two subterfuges. 1 In quoting *John*

John 1.1, 2, 3. he addeth, *this is plain Scripture without fig.* Section 6. *rative gloss, the glosses are thy own.*

Rep. 1. As plain Scripture as it is, it is alledged by him to set all the rest of Scripture aside from being Gods word. For what if by the Scripture-letter the world was not made, but by Christ, the Eternal, Essential Word, of which John speaks, hath it not been sufficiently shewed in what sense the Scripture-letter is, and is truly called the word of God?

2. By his unreasonable reasoning he doth altogether hide and conceal from the Reader of his book, what instance I gave in mine, of their figurative gloss upon plain Scripture, viz. 1 Cor. 14. 34, 35. By *women* is meant the weak <sup>1 Cor. 14. 34, 35. vindicated with 1 Tim. 2. 11, &c.</sup> corrupt part, and by *men*, the Spirit in either sex; and by the *Husband* is meant Christ; contrary to the true sense of the Apostle, given by the same Apostle, not only in his reasons upon the place, but in that first Epistle to Timothy 2. 11, 12, 13, 14. This Gloss is theirs, and yet unreasonably he calls it mine, the *fancy mine*, and the *meaning's mine*, which he denieth, whereas I gave none but the Apostles own. Hence I argue, He who sets Paul against Paul, or owns not Paul's plain exposition of himself, but puts figurative glosses upon the Text, contradicts the Scripture; but thus doth R. P. (with others.) He that would be further satisfied about his egregious glossings this way, may read his Pamphlet of a sheet 4 printed 1654. by it self. A\* <sup>Entire led,</sup> <sup>A women forbidden to speak in Church.</sup> <sup>(a) page 3.</sup> <sup>(b) page 5.</sup> <sup>(c) page 7.</sup> <sup>may</sup> take as followeth: (a) *The woman as Wisdom of the flesh is forbidden to speak in the Church.* (b) *The Apostle saith, Let your women keep silence in the Church, he doth not say, Let the Spirit of God keep silence in the Temple.* (c) *It is carnal; that is forbidden to intermingle with Spirituality.* If this be not to play with Scripture, and grieve the Spirit that spake it, I know not what doth.

A second subterfuge is in citing that Scripture, *I will pour out my spirit, and your sons and your daughters shall prophesie, and such may speak of the things of God.*

Rep. 1. Who denies but they may speak according to their gift, place, and call? but women endued but with an ordinary gift, are set by, and not allowed either the office

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of teaching, or the liberty of a gifted-brothers place, to speak to edification &c. (had they the gift as eminently as some Brethren have) or so much as to ask a question for their own learning, in the publick meeting place of a Church in order (and every place, and meeting of such a Church hath a publickness in it) because they are commanded to be under obedience; it becomes not their sex, 'tis usurping of the males authority: they were the latter sex in creation; the first in the transgression; and are easily led into deceit, as *Eve* was: all which are the Apostles reasons, 1 *Cor.* 14. 1 *Tim.* 2. and the holy Spirits, not mine; who dare contradict them, and their true sense and scope, dare contradict the Spirit to his face.

2 *Pauls* limiting-order, issued out from Heaven, teach-  
*Act.* 2. 17, 18. opened. eth us how to understand *Peter*; *Act.* 2. 17, 18. taken out of *Joels* prophecy, viz. partly, as allusions to the old Testament-times (when God, by dreams, and visions, by prophecies or predictions of future things, revealed his minde in those ages past to a few) and so the pouring out of the Spirit &c. notes a large and abundant measure of saving grace, in ordinary, given to some, of Gods servants, of all sorts and sexes, in all nations where the Gospel comes, far exceeding the ordinary measures of Saints before Christs ascension; partly, that some of Gods servants, women as men, daughters as sons, should have a propheticall instinct of foretelling things to come (which ever hath been a gift more then ordinary, and out of a Church-order, and course) as *Act.* 21. 9. *Philips* four daughters, and virgins, were inspired withall; or if any say, why might not their gift of prophecy be the gift of explication and application of the Scripture to the profit of the hearer (though it is not so probable, yet) then I say, they were subject to the Apostles Rule aforesaid, and were kept free from disorderly extravagancies.

3 That standing Rule and order of *Paul* 1 *Cor.* 14. 34, 35. leads us to the understanding of *ver.* 31. *ye may all prophesie, &c.* i. e. as all called to the office of Pastor, and Teacher must teach, exhort &c. so all the brethren, gifted with the abilities of prophesying, or speaking to edification, exhortation

1 *Cor.* 14. 31.  
 vindicated.

tation and comfort, *may* prophesie: the exception of wo- Section 6.  
men breaks not the Rule for men, but rather confirms the  
liberty to the brethren, and to all of them so gifted, which  
are but a few, when the number is cast up, in every Church:  
And again, what that meaneth, *Thou shalt not muzzle the* 1 Tim. 5 18.  
*Ox that treadeth out the corn, &c.* which the Apostle apply-  
eth to the laboring Elders (not to women as *R. F.*) *ver.* 17.  
of *1 Tim.* 5. and at the end of the 18 verse, there's light  
given to the beginning of it: *for the laborer is worthy of*  
*his reward*; which words are a reason of the Prohibition,  
and the Prohibition is, not to open womens mouths in pub-  
lick (for himself *Chap.* 2. had stopt them by the injunction  
of silence) but, to beware of discouraging their preaching  
Elders, and laboring Pastors, and Teachers, by abridging  
them of their honorable maintenance: yea that Canon  
of the Apostle (above mentioned) is the Key to open all  
those Scriptures which *R. F.* produceth in his sheet (afore-  
said) concerning *Phebe, Priscilla, Mary, Tryphena, and*  
*Tryphosa, Peris, Rom.* 16. and those women, *Philip.* 4. Rom. 16 1, 2.  
which labored with him in the Gospel: for all these were and ver. 6, 12.  
employed (not contrary to his order unto the Church at Phil. 4 3.  
*Corinth* in publick preaching, (or so much as acting by their vindicated.  
votes and suffrages in Church affairs) but) either in succor-  
ing *Paul*, and others, or in messages, or in working out  
*Paul's* liberty (mean while hazarding their own lives) or in  
composing differences, or in entertainment of strangers,  
or in some other Christian-gospel-service, suitable to their  
sex, gifts, and graces. And as for that which *R. F.* collecteth  
from *1 Cor.* 16. 19. that, *if Priscilla be not permitted to*  
*speak in the Church, and the Church be in her house, she must*  
*not speak, but go out of her house*; Sure it is, that, as she 1 Cor. 16. 19.  
and her husband *Aquila* had taken up a house at *Corinth* vindicated.  
(*Act.* 18. 3.) so they had a godly family (like a little  
Church for knowledge, piety and good order) but the order  
of a godly family is after one way, and the order of a mini-  
sterial Church is after another way: Besides, the Church  
at *Corinth* did ordinarily meet in *Gaius's* house (therefore  
he is called *Paul's* Host, and of the whole Church *Rom.* 16.  
23. and *Paul* at other times wrought with his hands at

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*Aquilas house* *Act. 18. 3.*) and in *some one place* (compare *1 Cor. 14. 23.* with *chap. 11. 20.*) or other where that order was observed which was given to the Church ministerial, and where *Priscilla* her self must not speak (in the case in controversy with *R. F.*) though haply, she was more eminent in grace and gifts than her husband *Aquila*, and upon that account her name may for once, *Rom. 16. 3.* be set before his.

Lastly, as for her own house, it is not said the whole Church met there as at *Gaius's* house, but it may well be collected, those of her family were part of the whole, and so the name [Church] is given to it; and speak there she might to teach her family, and with her husband to instruct an *Apollos* in the way of God more perfectly, *Act. 18. 26.* without going out of her house, or out of her place. Will *J. Naylor* (notwithstanding all this) persist in his bold opinion? that *Pauls words of a womans keeping silence in the Church, must not be taken in the Letter*: and will *R. F.* defend him, with his own glosses? I must leave them to the Lords rebuke, for being wise in their own conceit; and proceeded to the close of this Paragraph in my book, where I had given another instance of their new gloss upon *2 Pet. 1. 19.* affirming the sure word of prophecy, there spoken of, to be the Prophecy, and Spirit of Prophecy within them, and not the outward Prophecy, or declaration of Gods mind in the Scriptures; *R. F.\** hath nothing to say, but this, *the sure word of prophecy we witness to, and do not so it say, No*, and then falls upon me with reproachful language, as his manners serve him. But how doth he witness it? If by the word of Prophecy he means as *Peter* interprets it, *ver. 20. the prophecy of the Scripture*, then he contradicts his fellow *J. N.* and doth not say, no, where his fellow saith, no: if he witnesseth onely the prophecy within, or the light\* (as *J. N.* glosseth) *till the day dawn &c. which is not without, nor in books*, then he (with *Naylor*) contradicts *Peter*, and the holy Ghost moving him to write of a more sure word of prophecy of Scripture than the voice on the mount. To clear this further; As *Peter v. 20.* expounds *v. 19.* calling the more sure word of prophecy, the prophecy of Scripture,

*2 Pet. 1. 19.*  
vindicated.

\* page 7.

\* Discovery  
of the man of  
sin by *J. Naylor*  
his pag. 30.

Picture, or Scripture-prophecy (not heart-prophecy of *Section 6.* breath-prophecy, arising and residing only in the mind, but written down in books) so this *written-prophecy* he sets in opposition to *commonly-devised fables*, which *ver. 16.* he professeth against: in which fables, there was no sureness or certainty at all; and then he lays it in the balance of comparison with his (and others) making known the Lords power and coming on the mount. *Peter, James, and John* *Mat 27 1 &c.* were ear-witnesses of a voice from heaven concerning Christ, and eye-witnesses (which is ten-times more then only to make a thing by the report of the ear) of Christs majesty, honor and glory: this Transfiguration of our Lord Jesus they preached of to the scattered Jews (as others) yet notwithstanding their preaching, of what they had heard, and seen, and the certainty of the voice they heard, and the glory they saw; *ver.* saith *Peter* (including *James, and John* with himself, and the believing Jews whom he wrote unto, who honored the writings of *Moses* and the Prophets as infallible) *have a more sure word of prophecy*, or of the Prophets writings, *whereunto ye do well that ye take heed*, thereby commending them for their respect to the Scriptures, and encouraging them to be intent thereunto, *as unto a light shining in a dark place*, the Scripture word being a lamp unto the feet, and a light unto the path of Saints a *Psal. 119. 105.* midst all the darknesses of the heart, of the world, or of the Church; *until the day dawn, and day-star arise in our hearts*: &c. *ver.* until, by the study of the Scriptures, more light be cleared up, and Christ make himself more manifest to us, and within us. But lest any should stumble at the Apostles assertion, which, (comparing *ver. 19, 20.* as before) is to this effect, that all or any part of the Scripture is a more sure word, then what is spoken in the air, and but to the ear, the Apostle preventingly addeth *ver. 20.* *Knowing this first*, for this be said as for a fundamental truth, in your mindes, *that no prophecy of the Scripture* (whereof we speak) *is of any private interpretation*. Were it so, that every man with *v. 20, 21.* might, as his private mind leads him, interpret Scripture, the authority and certainty of it would vanish, as the light Scripture to be interpreted: and truth of it would be eclipsed; it would be far from being by Scripture.

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m76.

Discovery,  
&c. pag. 30.

ing a more sure word; men might that way turn the Gospel into a Fable, and make the Scriptures, as Antichristian Popelings do, a nose of wax: well, how proves the Apostle that no Scripture is of any private interpretation? why, *verse 21. For, or because, the Prophecy came not in old time, or at any time, by the Will of man; but holy men of God spake as they were moved by the holy Ghost.* As was the Genesis, such is the Analysis; as was the composition, such is the resolution and meaning of it, from the same Spirit; the publique Spirit of the Saints, and of the Scriptures: the holy Spirit of God composed the word of Prophecy: not mans will, but Gods digested it, his Spirit indited it; and hath spoken all his sense under the words, which he directed holy men to express his minde by; and therefore without going forth of Scripture to any private spirit, the true and sure interpretation of Scripture may be obtained; which, if first we know and be perswaded of, we may confidently be perswaded still to take heed therunto, as unto a more sure word, and as a help in all our darkneses, &c. But 7. Naylor thinks this a *blinde absurdity*. For, saith he, if the Testimony of the old Prophets was a more sure word then that which Peter heard from the mouth of God, then it must needs follow, that the Testimony of the old Prophets, who spoke but darkly of Christ, and did not see his day, must be a more sure Testimony then the Apostles, who were eye-witnesses; and the words of Books, a more sure Word then the voice that came from heaven, which was the immediate voice of God.

Rep. All this (grant but the testimony of Prophetical Writings to be Gods, and the words of Scripture-books to be Gods books and his words) may, and doth follow without any absurdity at all: For,

1. Although the Apostles preaching was as infallibly true, as the Prophets writings in themselves; yet, as to men, and as to the Jew first, and then to the Gentile, and in respect of our capacity, our reception and retention of truth, the word of the Prophets writings was and is still more sure; yea, the Apostles writings (such as the holy Spirit moved them to write, and hath ordered to be the Scripture of the

New

New Testament) are, in the forenamed respect, a more sure word than their preachings; hence it is that *Paul persuaded the Jews, Acts 28. 23. both out of the law of Moses, and out of the Prophets.*

2. Although Gods immediate voice from heaven hath as infallible certainty, as when he orders his minde to be written; yet in respect of our frailty, and the above-mentioned cases, his written word is more sure to us; and we have it so left upon record for our constant use. Let not then *J. Naylor* \* mislead the simple with great swelling words of vanity, concerning our blindness, about the *Spirit of prophecy, as the sure word and testimony of Jesus*; excluding thereby the Spirit from the Scriptures, and the Scriptures from being the word of Prophecy, and the sure Testimony of Jesus. For Jesus Christ appointed *John to write*, because the words he sent and signified to him by the Angel, were true and faithful. And when the Angel observed what *John* was about, viz. to worship him, *Rev. 19. 10.* he forbade him upon two Reasons: *Rev. 19. 10. vindicated.*

1. *He was his fellow-servant, and of the brethren that have the testimony of Jesus.*

2. *The Testimony of Jesus, is the Spirit of Prophecy.*

And *John* having the Testimony of Jesus, (as well as the Angel, though not so immediately) he had the Spirit of Prophecy; so have all they who have the true sense of Scripture, and of *Johns* Revelation, though they received it not by the Angel, as *John* did; because the Spirit was with *John* (as with others) when he wrote: and he that hath an ear is commanded to hear what the Spirit saith unto the Churches in that written word, with the rest of the Scripture. The Testimony of Jesus immediately given and received, is, hath in it, and carrieth with it, the Spirit of Prophecy, as that Testimony which is immediately given and received. All they that call off from the mediate Testimony, may boast of the immediate, but do not discover it.

Let not *J. Naylor* \* again upbraid us with his ignorant question, *Where readest thou in the Scriptures of a written Word?* *Sauls errand! to Damascus.*

It is no more then if he had said, *Where readest thou in the Scriptures of the Scriptures?* Let not *J. Parnel* \* further revile *Christ exalted, &c. p. 3.*



Section 6. revile us with *daring upon the Scriptures* ~~wisdom~~, with *our* ~~dark~~ *dark* ~~minde~~ *minde*, when as God hath appointed the *voices* of the

\* Acts 13: 27. *Prophets, which are read* \* (and preached upon with the voices of the Apostles) *every Sabbath day*, as a light shining in a dark place; and as a more sure word for our daily use, then his immediate voice from heaven. Let him not heap up Scriptures to press the Scriptures to death. Let him not make the world believe we would take the Authority from Christ, because we own Christs Authority in the Scriptures, and acknowledge them as instrumental unto Christs saving, enlightning of us, guiding, quickning, ruling of us. Let him beware of despising Scripture, lest he sin more wilfully after his first conviction by the Scripture. He that would set *Christ upon his throne*, (as he pretends to do) must not take the *Scripter*, the Scriptures, and what is preached faithfully from thence, *out of his hand*. This doth *J. Parnel* with *R. F.* and that generation of men, who have learned (as they imagine) beyond the Scripture-Light, and need neither man nor Scripture to teach them. Yet I will unteach their misinterpretations of Scripture, as they fall in my way, that people may not further be deluded but undeceived. In that one sheet of Paper \* *J. Parnel* hath put the Conceptions and Imaginations of his own heart, upon ten places of Scripture; as he hath disparaged all the Scripture at once in more then one passage. Christ he saith

\* Christ exalted, &c.

Psal. 119. 105, vindicated.

[Page 1.] was that Lamp to *David* set, *Psal. 119. 105.* and that Light unto his paths. Christ indeed gave that word to *David* which was his Lamp and Light; but *David* speaks not there of Christs Person, but of his Doctrine, which the holy Ghost, by his pen, giveth several titles unto throughout the Psalm. The word which *David* speaks of is called, and was at called, the *Law of the Lord*; *his Precepts* or *Commandments*, *Statutes*, *Testimonies*, and *Judgements*: Christs person is not the Law of the Lord, &c. besides what ver. 105. is in the singular number, *thy word*; 40 ver. 109, 117, 119. in the plural number, *thy words*. Christs person is not two, or many, but one; *David* therefore is commending that which *J. P.* is disparaging, the written and declarative word of God. Again, [Page 2.] He applyeth *Ps. 109.* and

# Part I. concerning the Scriptures.

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and 23. 29. in the like maner to Christs person, when as the *Section 6.* Prophet speaks of Christs Doctrine. *His word*, or message Jer. 20. 9. and of Doctrine which God gave me to deliver, *Was in my* 23. 19. vindicated. *heart as a burning fire, &c.* which I could no longer forbear from declaring it. And, Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces? By Gods word here is meant, Gods faithful Doctrine, which must be spoken faithfully, *ver. 28.* then it hath the power of a purging fire, and of a battering hammer. *Heb. 4. 12.* The word of God quick and powerful, &c. is the word preached, *ver. 2.* or the Scripture that we read and hear opened, if one *verse* may interpret another. *Rom. 10. 8.* *The word is nigh thee, &c.* This place (with the former) must needs be Christ within men, not the Scriptures without, as *J. P.* thinks, because *the Apostle directs the mindes of people within them, from looking without*: whereas, let people look into *Dent. 30. 14.* from whence the Apostle quotes it, and compare that *14. ver.* with the *11.* and they will finde, it is meant of the word of a Gospel-command built upon a Gospel-promise: *For this commandment (of returning and obeying by vertue of the promise, ver. 6. of heart-circumcision) is not hidden from thee, neither is it far off; it is not in heaven, &c. nor beyond the sea, &c.* But the word is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it: Which Paul expounds to be the word of faith, or doctrine of faith (which comprehends the promise for and to believing, and the precept of believing) written, preached, heard, and mixed in the heart with faith. That Scripture, *1 John 2. 27.* hath no such meaning, *1 John 2. 27.* as to exclude Scripture-teaching, and Ministers-teaching, vindicated. and as if he that hath the Anointing were come to the end of mans teaching, as *J. P.* expresseth it [*page. 3.*] But onely that we who have the Anointing (which is not Christ, as he glosseth, for the Unction or Anointing is from Christ, Gods holy One, *ver. 20.* but that participation of Christs Oyl and Eye-salve, of Christs grace, and Spirit of knowledge and understanding, &c.) need not that any man should teach us better things, or in a better maner, but as the Anointing teacheth us. The words include both inward and outward teaching

Section 6.

If 30. 20.  
vindicated.\* Christ ex-  
alted, pag. 4.  
John 15. 5. &  
Phil 4. 13.  
vindicated.

teaching and teachers, and exclude none but seducers, *ver.* 26. of whom the Church and People of God have no need at all, in *Judea, England, Essex*, or in any part of the world. *Isaiah* 30. 20. makes not mention of Christ, or, but any one true Teacher, but of *Teachers*; meaning the true Prophets and Priests, that taught the good knowledge of the Lord, as in *Jehoshaphats* days, which should not be removed into a corner; but the Lords people should see them, and have with them, as is promised, *ver.* 21. *A word behinde them*, saying, *This is the way, &c.* i.e. Gods Spirit should prompt, suggest, and set home that which was outwardly taught, upon their hearts, at every turn, and upon every occasion. How doth our *Essex* Seducer\* gloss upon *John* 15. 5. and *Philip* 4. 13. *Without him we can do nothing, but by him we can do all things; without the help of Scripture, or any thing else without.* Is this to own *Scripture* in its place, (as the Title pretendeth) to put it quite out of all place, and office, or service; that it shall not be (in the day of the Lords Battels, and a Christian warfare) in the place of an Auxiliary, or of any help and use? When as Christ, *John* 15. 3. told his disciples, they were clean through the word which he had spoken unto them; and the word which he had spoken, was according to what is written. *Psalms* 119. 9. *Wherewithal shall a young man cleanse his way? by taking heed thereunto according to thy Word.* Did not *Paul* write that Epistle to the *Philippians* for their strengthening? And did not *Apollos*, *Acts* 18. 27, 28. help them much who had believed through grace? shewing by the Scriptures that Jesus was Christ.

Lastly, to make an end of these Instances of *J. P.* how ignorantly and rashly doth he twice quote \* *Jer.* 5. 31. (as *Ier* 5. 31. vin-  
dicated and  
cleared.  
\* *R. F.* In his  
Truth clear d  
p 3. and *J. W.*  
in his Enmi-  
tie between  
the two seeds,  
pag. 17.  
\* others of his Sect frequently) *The priests bear rule by their means*, with a glancing gloss at Ministers gain and maintenance? As if by [*means*] there, was meant outward estate, wealth, livings, &c. and by [*their*] was understood, *their own lucre*; when as the affix or pronoun [*their*] relates to the Prophets; and by [*means*] is no more intended, but endeavor, or procurement of their false messages, and pretences to extraordinary mission. The priests bearing rule,

# Part 1. concerning the Scriptures.

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rule, as falsely and corruptly, as the prophets prophesied *Section 6.*  
falsely and unsoundly. In the Hebrew, 'tis [by their hands] על ידיהם  
which is as much as the prophets false counsel and pretended  
authority, (as 2 Sam. 14. 19: *Is not the hand of Joab with thee in all this?* Hast thou not done this by Joab's means or  
counsel?) by reason whereof the priests were so imperious,  
and the people (cheated by the false prophets) loved to  
have it so. The edge of this Scripture may be turned against  
our present Seducers thus; The Quaking prophets prophesie  
falsely, and Romish priests shrowd themselves under  
their new stamped Doctrine, (God knoweth how much  
they have influence, how soon they may bear rule by *these*  
*prophets means*) and many people, who go for Gods people,  
love to have it so; and what will ye do in the end thereof  
when prophets, priests and people, have confederately  
banded themselves against the true Prophets and Ministers  
of the Lord?

That our new Prophet is not a true one, hear one line or  
two more of his \* Sheet, and judge of his Judgement of the \* Christ ex-  
whole Scripture; *He [Christ] is the Word, and the Scripture* alted, &c. p 4.  
*is not; He is the Light, and the Scripture is not; He is the*  
*Rule, and Guide, and Teacher, and Judge, and the Scripture*  
*is not, but a declaration of him to be so. Is Christ (think you)*  
*exalted upon the ruines of his Scripture? and are they not*  
*razed at the foundation, when as they shall neither be the*  
*Word, nor Light, nor Rule, nor Guide, nor Teacher, nor*  
*Judge? will that save all, that they are acknowledged to*  
*be a declaration of Christ to be so? when as the [law] is suf-*  
*ficiently undervaluing: Are they has a declaration of Christ*  
*to be so? Do they not declare of themselves also? or,*  
*doth not Christ and his Spirit declare in them, and of them,*  
*what they are, as what himself is? Do they declare that*  
*Christ is the Word, and are not they the Word of that declara-*  
*tion? Is Christ the living Word, and are not the Scriptures*  
*the Oracles of God? Rom. 3. 2. The lively Oracles, Act's 7.*  
*38. Do they declare that Christ is the Light, and hath he*  
*not put of his Light into the Scriptures for our enlightening?*  
*Psalm 119. 8. Whatsoever doth make manifest is Light, lighteneth by*  
*Ephes. 5. 13. The Scriptures declare, and make as manifest the Scripture.*

Christ speak-  
eth by the  
Scripture.

Christ en-  
lighteneth by

## Section 6.

as the light in a dark night, where our hearts are most obscure; and in some places, as the light at noon-day; they shine with their Light upon every mans conscience that reads them. Every Book and Chapter, is a lightsom Book and Chapter, were not our eyes more then purblind. Every Verse is a little vessel of light; yea, how great and how much light in some one line, or a few letters? [as in *John* 10. 30. I and my Father are one,] And in that [*Rom.* 5. 6. When we were yet without strength, Christ died, &c.] Doth it exalt Christ to call him our Rule, and then deny it to the

Christ ruleth  
by the Scri-  
pture.

*Gal.* 6. 17.  
opened.

Scripture? The Scripture exalts him higher, and calls him our Rule-giver, or Law-giver, which comes all to one: And it exalts it self, or is exalted by Christ to be Canonical, or our Canon and Rule, *Gal.* 6. 17. *As many as walk according to this rule*, in the whole Epistle, and in the Verse before. If any say the Apostle speaks of the [new creature] as our Rule, I conceive they are mistaken: For,

1. The new creature is too narrow for a Rule, nor of authority enough to be a Rule; it is but imperfect here, as to degrees of renewed qualities; and one Christian hath more, another less, none are gradually perfect.

2. The new creature is subordinate and subject to Rule, the old man is not, nor cannot be subject, if the new be not; nothing in a Christian is regulated, and then he will not be found a Christian. If the new creature be subject, it is to Christ the King, and his Laws: If it be regulated, it is by a declared Rule, which is the written Word. *Rom.* 7. 25. *I, saith Paul, (at that time a new creature) do serve the law of God,* as that Rule he speaks of to the *Galatians*; and who so walks according to it, peace shall be upon him. Is Christ our Guide? he guides us by the Scripture without, and by the Spirit of, and in the Scriptures, and within our hearts. Is Christ our Teacher, and doth he teach all without book? Christ had never such disciples since the Scriptures were his Book, which is profitable for Doctrine or Teaching, *2 Tim.* 3. 16. Christ himself taught out of them, and by them; and so doth he still continue to train up the Scholars of his highest form. Doth not the Scriptures accuse, and judge also under Christ and for Christ? *John* 5. 45. Ye have one  
that

Christ guid-  
eth and teach-  
eth by the  
Scripture.

Christ accu-  
seth and judg-  
eth by the  
Scripture.

that *accuseth* you; even *Moses*; *John* 12. 48. The word *Section* 7. that I have spoken, the same shall *judge* him at the last day, because spoken from the Father, and according to his commandment, in the Scripture. To return to *R. F.* again, and at last to close up this *Section*, I leave this with him, and others. Christs Scripture is of the same authority, with Christs Sermons; Christs Sermons shall judge men at the last day; Therefore Christs Scripture shall have the same authority, of judging. It is one of the Books that shall be opened, *Rev.* 20. 12. with the books of mens consciences, *Revel* 20. 12. and of Gods omniscency and Decrees; and all the dead shall be judged out of those things which were written in the books. And they that now are unwilling to be judged by the Scripture; shall at the last day be judged by it whether they will or no.

## (2.) Head of Scripture-contradiction.)

### Concerning the Trinity.

#### Section 7.

I Had discovered their contradictory language, that, *There is no Scripture for the Trinity*, when the Scripture is plain before them, 1 *John* 5. 7. *There are three* 1 *John* 5. 7. *that bear witness in heaven, the Father, the Word, and the holy Spirit: and these three are one.* Here is a Trinity, I said, or a Three-ness in one Essence, and One-ness of Essence in a Three-ness of Subsistence. *R. F.* \* challengeth \* Page 7.8. me for perverting the Scripture, saying, *here is Trinity, when it expresseth no such word in that nor any other Scripture as Trinity.* But the Reader will easily perceive how he perverts my writing and fights against this Text and five more which I referred to: for I said not, *here is Trinity*, or, *the word Trinity*, but *here is a Trinity asserted.* He grants the *Father, Son, and Spirit are one*, and then beating about the bush

## Section 7.

hath from *John* 14. 20. which mentions but two of the three, he deliveth it to speak of distinct persons three.

Rep. What if *John* 14. 20. speak not of three. *1 John* 5. 7. expressly saith, *there are three persons*. But R. F. falls point-blank in opposition to the third in order of the three, and addeth, *The holy Ghost is no person*. My work therefore here is first, to clear out from this place in *John's* Epistle (and the five other that I onely hinted at) that there are three distinct persons, in the God-head. Secondly, that the holy Ghost is, and how he is, one of the three, I cannot open any of the six Texts which I quoted, but the latter will be proved by the former, onely in clearing the latter by it self. R. F. his Heresie and Blasphemy will be yet more evident and notorious. To the first then, I argue thus in the general.

If the Scripture speaks of three [the Father, Son, and Spirit] that are one, and yet three, then they are as distinctly three in their Persons, as they are undividedly one in their Essence.

But the Scripture speaks of these three that are one, and yet three.

Therefore they are as distinctly three in their persons, as they are undividedly one in their Essence. The consequence of the proposition is thus proved;

When the Scripture speaks of these three, either it is to be understood of three distinct ways of Being, or of three distinct Beings. But it cannot be understood of three distinct Beings, for the Lord our God is One; *I am, an Being of himself*; Therefore it is to be understood of three distinct manners, or ways of Being, each of which manners of Being is no other but that which the Scripture expresseth by the word Hypostasis, or Person, when it sometime speaks of one of the three, sometime of another. The Assumption is clear from the Scriptures that either expressly say, *there are three*, and *these are one*, or reckon up three neither more, nor fewer; equal, and of the same dignity, as coessential, and of the same Deity. More particularly,

1. Let that *1 John* 5. 7. be viewed, and weighed; let not men shut their eyes against the light of it, and think lightly

There is a Trinity, or three persons in one God-head, proved from and by the Scriptures.

*1 John* 5. 7. opened.

## Part 1. *concerning the Trinity.*

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lightly of its Testimony, where Unity in Trinity, and Trinity in Unity is set forth by words equivalent, and of as great force, as if the very terms of [Unity] and [Trinity] were put down. The equivalent words are, *[there are three.]* and *[these three are one]* and the meaning this, that three distinct persons are united in the same Essence, and one and the same Essence is distinguished into three persons.

2. Let *Matth. 28. 19.* be heard speak for a Trinity. Here is express command for baptizing into the name of three Mat. 28. 19: opened. [of the Father, and of the Son, and of the holy Ghost] The phrase *[into the Name]* compared with *2 Cor. 1. 13. 14.* Eis to onoma. is as much as, into the divine service, honor and worship of some person, or persons: *Paul* speaks of being baptized into his own name, as too great an honor for him, or any creature. But if the disciples were, and are baptized into the name of Christ, as they were dedicated to a dependence upon Christ; Christ should have his due honor given him: and if according to Christ's command, they are baptized, and by Baptism (as by an outward rite, and sign) given up to the name, both of the Father, and of the Son, and of the holy Ghost, then are they in one Essence, three persons, equally and infinitely honorable.

3. In *2 Cor. 13. 14.* we have mention made of the grace of our Lord Jesus Christ, there is one person; of the Love of God, or the Father, there is another; and of the Communion of the holy Ghost, there is a third.

4. Again, *Matth 3. 16, 17.* Jesus is baptized, there is one person; The Spirit of God descendeth upon him, there is another; And a voice from the Father (This is my beloved Son) there is a third.

5. In that Scripture *John 14. 26.* There you have the Comforter, the Spirit of truth, one; sent by Christ, another; from the Father, a third; (though he is the first, the Son the second, the holy Ghost the third, in order and manner of subsisting within the God-head, and of working outwardly upon the creature; yet there as elsewhere they are spoken of promiscuously, to note their equality of Essence, with the Trinity of persons.)

Lastly, to multiply no more names, *John 16. 13; 24. 15.* There



## Section 7.

There you have the Spirit pointed out as a person distinct from the Father, and the Son; [*Extr<sup>o</sup>*] *ille, He*, six times in *ver. 13.* and *ver. 14.* [*Extr<sup>o</sup>* again] *He*, there is one person, shall glorify *me*, there is another, and *ver. 15.* All things that the *Father* hath &c. there is another. Let *R. F.* or any other consult with his Arithmetick, and reckon the number; then consult with natural Logick, or true reason, and conclude; If there be neither more nor fewer, but three in one God-head; and that the holy Ghost is one of the three: Then there is a *trias*, a Trinity: And if the Father, Son, and holy Ghost be co-equal, and that the Father hath the place and dignity of one Person, and the Son hath the place and dignity of another Person, Then hath the holy Ghost the place and dignity of a third, and indeed is the *Third* in order of personality. Secondly, and more directly in reply to *R. F.* who saith, he is *no* person; I must tell him, and his disciples in the general, what a Person is, *viz.* A living intelligent substance, subsisting by it self, and truly and really distinct from others by his incommunicable property; more particularly, “A Person in the God-head is the divine, living, understanding, uncreated, infinite Essence, subsisting by it self, and really distinct from the other by his incommunicable uncreated property, yet each of them having one and the same Essence or God-head in him from Eternity. By this latter clause [each of them having one and the same Essence, &c.] A divine uncreated person is distinguished from created persons: for created persons, suppose an earthly father, and a son, are not the whole Essence one in the other, but the uncreated are. One person in the divine Essence is in and with the other. In humane persons the Essence of the one stands out of the other; In the divine persons, the whole Essence of the one is the Essence and substance of the other, and as the whole Essence of the Father is in the Son of God, and the whole Essence of this Son is in His Father, so the whole Essence of both the Father, and the Son, is in the holy Ghost. By the former clause [a living understanding Essence uncreated subsisting by it self, and is really distinguished from the other by his incommunicable uncreated property] we have to consider.

What a person is.

What a person in the God-head is.

1. Some-

1. Something common to all persons, *viz.* they are each of them a living, understanding substance, subsisting by it self, and distinguished by its incommunicable property. *Section 7.*

2. Something to distinguish,

*Distinct from created persons.*

1. God, and each person in the God-head from the creature, *viz.* That God is a divine un-created infinite Essence, the creature that is a person, is either humane, or Angelical, and both created Essences, and each of the divine un-created persons, hath a distinct incommunicable un-created property; but the created Essences, men or Angels, have (though distinct, incommunicable, yet) created finite properties, and personalities.

2. Each of the persons in the God-head from one another, though relating to each other. The incommunicable relative property of the first person, the Father, is to be of himself, unbegotten, and to beget his natural only Son: the relative incommunicable property of the second person, the Son, is to be (though he is God of himself, yet as the Son) begotten of the Father: the relative incommunicable property of the third person, the holy Ghost, is (though he is God of himself, yet as the Spirit) to proceed from the Father, and from the Son. And hence I argue for the holy Ghost his being a person. *How distinguished in the Deity.*

If the holy Spirit be distinguished from the Father, and from the Son, by his ineffable manner of being, or by his relative incommunicable property of subsisting in the God-head, then he is one of the divine persons.

But the holy Spirit is distinguished from the Father, and from the Son, by his ineffable manner of being, or by his relative incommunicable property of subsisting in the God-head: Therefore he is one of the divine persons.

That the holy Spirit is distinguished by his ineffable manner of being, and relative incommunicable property of subsisting in the God-head, is clear from that one Scripture (among others above cited) *John 15. 26.* In these words [which proceedeth from the Father] and in many Scriptures he is called the Spirit of the Son, and the Spirit of Christ, and therefore he proceedeth from him also, and is known thereby to be a distinct person from him, and from

## Section 7.

the Father. If any say, this doctrine of the Trinity is very myfterious, make it out by some fimilitude; The Prophet answereth him, or rather the holy Ghost by the Prophet, *Isa. 40. 18.* To whom will ye liken God? or what likeness will ye compare unto him? or, we may in allusion thereunto say, Who shall compare the essence of the Creator, to the essence of the creature; and who shall liken the divine persons, with the humane? or the humane unto the divine? I shall onely, to clear out what hath been said of the holy Ghosts personality, adde this argument.

If those actions are properly attributed to the holy Ghost which are proper to a person, then he is a person.

But those actions are properly attributed to the holy Ghost which are proper to a person; therefore he is a person. I shall mention but some (of many) actions properly attributed to the holy Ghost; as *1 Cor. 12. 11.* all these worketh that one and self same Spirit, dividing to every man severally as he will. Here the Spirit is described, not as a motion or operation, but as a person properly acting, willing, working. *Act. 20. 28.* he is said to constitute elders or make overseers over the Church, the flock of God; *Luke 12. 12.* to teach, *John 16. 8.* to convince, *Acts 13. 2.* to call, and *ver. 4.* to send forth *Barnabas* and *Saul*, *Act. 2. 4.* to give utterance: and that very action which *R. F.* granteth to the Spirit, of *dwelling in the Saints*, is so far from disproving him to be a person (for which end he produceth it) as it clearly proves him to be one. For how doth he dwell in the Saints? not personally, yet properly (more then by way of operation) as a owner, or inhabitant in his house; as a God, and as a Lord in his Temple: this person dwells in the Saints, though not personally, yet mystically and in a true Spiritual way of inhabitation. *1 Cor. 3. 16.* *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* And do we know that, and shall we not know, and acknowledge him a person, and a person of note and eminency? *He is not a Person*, saith *R. F.* but *he dwelleth in persons*. If that be a reason why the holy Ghost is no person, the Father (with this corrupt reason) must be no person, nor the Son any (who yet have the very  
title

## Part 1. concerning the Trinity.

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title given them, *Heb. 1. 3.* Christ the express image of *Section 8.*  
the Father's person) for the Father dwelleth in the Saints,  
and the Son also, *John 14. 21.* what have we next to make  
out *R. F.* his sense? [*he dwelleth in persons or bodies of*  
*Saints.*] It seems he accounts none to be persons but those  
that have bodies. Why beasts have bodies, yet are no per-  
sons, and Angels are persons spiritual, immaterial crea-  
tures \* subsisting by themselves, (though not of themselves, \* *ὑποκείμενα.*  
as not any creature doth thus subsist) although they have  
no bodies of flesh and bones, *Luke 24. 39.* as men have:  
nor is the body of a Saint the person of a Saint, as he is a  
man, but a part of it (his person or *suppositum* consisting of  
body and soul) and of such a composition is every humane  
person; but a divine person in the God-head, and in parti-  
cular the holy Ghost (of whom I have briefly spoken for  
*R. F.* his conviction, or for others consolation, as informa-  
tion) is no *compositum* or *third thing* made up of other  
things different from the Essence, yet is he distinguished,  
by his maner of subsisting (as hath been shewed.) To little  
purpose, doth *R. F.* \* conclude this subject with that Scri- \* *Page 8.*  
pture, *2 John, ver. 9.* *He that abideth in the doctrine of Christ,*  
*hath both the Father and the Son,* but against himself, for as *1 John 2. 23.*  
*whoever denyeth the Son, the same hath not the Father;* so,  
he that denyeth the holy Ghost, in that maner as *R. F.* hath  
done, abideth not in the doctrine of Christ, and hath nei-  
ther the Father nor the Son. Let him well consider, that the  
holy Ghost dwelleth in the souls of Saints as well as in their  
bodies, let him beware of conceiving him (with *Samosatenus*)  
onely to be that \* un-personal energy, or operation \* *ἀνυπόστατος ἐνέργεια.*  
which is in believers, And let him be far from putting the  
Believer in the room of the Spirit, or from making no more  
of the Spirit of God; then the believing soul in the bodies  
of the Saints, for this were to turn the glory of the Crea-  
tor unto the Creature.

## (3. Head of Scripture-contradiction.)

*Concerning the light within them, and all men.*

## Section 8.

\* Warning to  
Underbarrow  
by Ed. Bur-  
rough pag. 4.  
\* Pag. 8.

**I**N this Section, I had noted what they say about a light that Christ hath purchased for every man, \* *which leads to the Father*. These last words [which lead to the Father] (as may appear by the *Asterisk*, or note of reference like a Star [\*] between [man] and [which], I onely observed as *Edward Byrroughs* words, R F. \* in answer hath three things;

1. *Christ is the way, to the Father, John 14. 6. as Ed. Bur. saith.*

Light of a  
Deity in eve-  
ry man, no  
redemption-  
light.

*Rep.* This *Ed. Bur.* and he may affirm, with us, agreeable to the Scripture, and yet contradict the Scriptures in saying *that Christ is, in every man*, or, *that the light in every man leads to the Father*. Christ God, or as God, is in every man, and a spark of his God-head light is in every man, but there is not in every man that Redemption-light which leads to the Father, as a Father, reconciling sinners to himself in Christ as Mediator; nor is Christ given to every man, as a Mediator to lead to the Father; nor doth Christ give to every man that light which leads him to the Father.

2. Saith R. F. *There is not such a word as [purchased] in that page of E. B.*

*Rep.* 1. Nor did I say there was the word [purchased] in that or any other page of his book, yet I have had that expression from others of their judgement in this particular, concerning every mans light.

2. If every mans light leads unto the Father [effective] so as to bring him into reconciliation and communion with the Father, it is effectual light which warms and works the heart to the love of it: But so doth not the light [in every man] and therefore deserves not the name of [purchased light.]

3. I received this passage \* lately from a godly Preacher *Section 8.* in Scotland, and observer of their new vented Doctrines, \* In a Letter. That he hath often wondered at one Expression of theirs, and what they should mean by it, viz. That the Elect cannot, nor never did ~~sin~~. But of late one of them resolved the doubt, viz. That the Elect is the Light within, that Christ purchased for every one. Sometimes it appears, they make the Light within every man, to be Christ, which is the Saviour and Redeemer of him that loveth it, as Ed. Burroughs \* expresseth himself. Sometime, the Elect, as this man in Scotland, &c. sometime one thing, sometime another, that at last it will be found but an Idol of their own brain and fancy. \* Warning, &c. pag. 14.

3. R. F. for evasion runs to John 1. 9. Christ is the true light, that enlighteneth every man that cometh into the world. Therefore, If thou say the contrary, the Scriptures then therein contradictest (and not he) take notice of that, and withal, that Christ is the Light of the world, &c.

Rep. 1. That Christ is the true Light, is a very truth, and that he is the Light of the world, John 8. 12. and gives the light of life, or quickning salvation-light, to all his believing followers, is thankfully acknowledged; but they that confound the Light-giver with the Light, or Enlightning given, deceive themselves and others that hearken to them.

2. He that takes John 1. 9. in such a sense, as if every man had the Light of Christ, as Mediator and Salvation-light, understands it in a sense contradictory to other Scriptures, viz. Col. 1. 26. [Hid from ages.] Rom. 16. 25. [Kept secret.] whence I argue, vindicated, and opened, with the Context.

That which was hid from ages past, and kept secret from the most of men, (even from all Nations but the Jews) that every man had not light into;

But the Light of Christ as Mediator, or the Gospel and preaching of Christ was hid from Ages, and kept secret from the most of men:

Therefore, every man hath not had Light into it, nor about it.

And hence it appears, that the sense put upon John 1. 9. is false, as if it were Salvation-light that John speaketh of there, (which is given but to some part of mankind since the

Section 8.

the Gospel came among the Gentiles) when as he only in that Verse exprely instanceth in a lightening of every man that cometh into the world, in any Age of the world whatsoever, (past and preceding Christs Incarnation, as subsequent and present) with the sparkling light of a Deity; which Deity, or God-head, *John* is proving to be in Christ, as in the Father.

3. That sense of *John* 1. 9. which is beyond the Evangelists scope, from the first Verse of that Chapter to the tenth Verse, is contradictory to the Text in controversy and under debate. The direct scope of that former part of the Chapter, is to assert and prove Christ to be God.

The God-head of Christ asserted by Scripture arguments.

1.

1. [*Ver. 1. In the beginning was the Word*] i. e. the Son of God; therefore he was before the beginning, even from eternity. He was in the first moment of time, when time, place, and creation, and things in time and place began; therefore he was before time, and place, and things, and therefore he is God.

2.

2. He [*the word was with God*] distinct in personal subsistence from the Father; yet existing in the Father, therefore he was God.

3.

3. [*Ver. 2, and 3. He being in the beginning with God, all things were made by him, &c.*] therefore he is God.

4.

4. [*Ver. 4. In him was life, and the life in him which he hath of himself, was the light of men*; (as men and reasonable creatures, their life lieth in their reasonable faculty, which distinguisheth them from beasts) The Word was the author and giver of this their Light of Reason, which makes them live as men among men; (the use whereof, if but suspended, renders them, with *Nebuchadnezzar*, companions for beasts) therefore the Word is God.

But it might be said, If the Word be God, how comes it that all men know him not to be God?

[*V. 5. 'tis preventingly answered, The light shineth in darkness, and the darkness comprehended it not*] i. e. The Light-giver shineth by the Light given back, since the fall, into mens dark corrupt minde; but they are unable to rise so high, as to the knowledge of Christs God-head: (all creation-light being much obscured and darkned, even about the

the creatures, since sin came into the world, much more concerning *Jehovah-Elohim*, one God and three persons) but as he is revealed in the Scriptures; and yet there, even the Jews understood but little of him as God. Hereupon, [Ver. 6. *There was a man sent from God whose name was John*] the Baptist. [Ver. 7. *The same came to bear witness of that light*] i. e. Christ-God the Light-giver, [that all men through him might believe] that which their reasons could not reach nor attain unto, by the Light given to all men after the fall. [Ver. 8. *He, John the Baptist, was not that light; but was sent to bear witness of that light*] and the witness he gave of him was partly this; He is mightier than I, *Mat. 3. 11.* He is preferred before me, for he was before me, *John 1. 30.* And the Jews knowing that *John the Baptist* was conceived and born before Christ, the Testimony of that *John* must amount to this, That Christ was in being [as God] before he (or *John* either) was in being [as man] therefore by this, as by a fifth Argument, the Evangelist *John* calls men to believe Christ's God-head.

Now in *Ver. 9.* (to which I have led my Reader along) he re-asumeth the Argument of the fourth Verse still with the former scope, to assert the aforesaid Divine nature of the Word: [That was the true light, which lighteth every man.] *John* the Baptist was a burning and a shining light, and brought true light, but he had onely a borrowed light, *Christ* was the true light \*, i. e. essentially, and primitively of himself, he derived it not from others, as meer creatures do; and hence may be founded a sixth Argument for his Deity.

*Qua verè & proprie meretur lucis nomen, quum naturâ luceat, non participatione.*

He who hath Light, and is Light originally and all-sufficiently of himself, is God; (for no more can be said of God, then, as *1 John 1. 5.* that he is Light, absolute Light of himself, and in him is no darkness at all)

But Christ hath Light, and is Light of himself originally, all-sufficiently, absolutely, being the true Light:

Therefore he is God.

But as I said, the Argument of the fourth Verse is taken up again in the latter and largest part of this ninth Verse.



Section 5.

He that giveth light to every man that cometh into the world, must needs be greater than all lights, in himself, and of himself;

But Christ doth thus:

Therefore, he is what he is, the very God, and original or eternal Light (with the Father and Spirit) blessed for ever.

But what light doth he give unto every man? may some say.

I answer, 1. He was not bound; as God offended after the fall, to give any at all, of any sort or kinde; (whatsoever R. F. saith elsewhere, \* *None shall be condemned for darkness, p. 19* that which they know not) he might have condemned all, as some, for losing their light which once they had in Adam.

2. What light he gives to every man without exception since the fall, was never obeyed to the full by any man, and hath rendred men the more inexcusable, *Rom. 1. 19. 20.*

3. That place in the *Romans* answers the Question directly, together with the fourth Verse of this first Chapter of *John*. *The lighting of every man*, is with the candle-light of natural understanding, to impower them to behold that which may be known of God, in and by the creation; where the invisible things of his eternal power and Godhead, are clearly seen, being understood by the things that are made. And every man hath this common benefit from Christ, as he is the Creator of their souls, and doth, with a reprieve of their souls out of hell, give them back this privilege of humane Reason, as they are his creatures. But do they (even every man thus endued with a light of reasonable creatures, as such) hereby understand Christs Godhead, or that he is God?

7.

[*Ver. 19.* It followeth as a new Argument in the former part of it, *He was in the world*] according to his Divine essence, general presence, and providential power, governing and sustaining all things by the word of his power, *Heb. 1. 3.* and therefore is God. But the latter part of the Verse with 11, 12. gives answer to the question even now mentioned. The whole world (which Christ made, and was in (before his Incarnation, as now he is) to rule and preserve) consists of Jews and Gentiles: The Gentiles most com-

commonly in Scripture are called the world, and the Jews *Section 2.*  
 Gods people; Christ *shew* being in the world, *the world*, i. e.  
 the Gentiles, *know him not*. But [*Ver. 11. He came*] i. e.  
 by Types, Figures, Sacrifices, Prophets, Scriptures, [*unto his*  
*own*] the Jews of his own nation, and account is given of  
 them two ways; some disowned him, were strangers to  
 him, [*and his own*;] the generality of the Jewish nation in  
 all Ages before he came in the flesh, as since, [*received him*  
*not*] *for God*; or as the Son of God: (Thus far the world  
 before Christ, will be convinced another day of their igno-  
 rance, obstinacy, and neglect of Christs God-head; much  
 more the Jews, not understanding, nor owning him to be  
 their Creator, who gave them their natural being, life and  
 light; and most of all, they who have had the Gospel, and  
 yet deny him to be God.) [*But Ver. 12. as many*] of the  
 Jews first, and that before his coming in the flesh, as well as  
 since, [*as received him, or believed on his Name*] i. e. his  
 Person, Worth, and Dignity, as the natural Son of God,  
 equal with God, and the very God, [*to them he gave power,*]  
 right, privilege, and dignity [*to become the (adopted) sons*  
*of God.*]

A question yet might be put, How came some to know,  
 receive, believe on Christ, and become the sons of God,  
 others not, when every man had a light? *ver. 9.*

The answer is both general and special, *ver. 13.* Gen-  
 erally take it thus, [*Who were born*] they were born believ-  
 ers, and they were born the children of God, as well as  
 adopted to be so; but how?

In special the answer is 1. Negatively, and that three ways.

1. [*Nor of blood*] they became not believers and the  
 sons of God by the first birth, which is of the blood and  
 seed of earthly parents, no though the blood, parentage,  
 and descent be never so noble and royal.

2. [*Nor of the will of the flesh*] that is, Their new se-  
 cond birth is not an extract or product of corrupted na-  
 ture; the will of the flesh is rebellion, and the wisdom of  
 the flesh, enmity against God and grace,

3. [*Nor of the will of man*] i. e. Not of the power of  
 that natural faculty, the Will, nor of mans choice or di-  
 rection,

*Section 9.* rection, who should believe, and be Gods children, who not; and therefore, not from that free arbitrament and umpirage of mans Reason and Will together, nor from the *light which every man hath*, which is a, low common benefit to this, and is no drop of this immortal seed.

2. Affirmatively, [*But of God*] his own will, power, and good pleasure.

All this time the Evangelist having proved Christs Deity against *Ebion*, *Cerinthus*, and their followers, who denied it; then proceeds he *Ver. 14.* to assert and prove his Humanity, and yet hath one passage more of his Deity in the same Verse: [*And the word, saith John, was made flesh.*] He, that was God in the second person, assumed the truth and substance of the humane nature into the Unity of his person, and [*dwelt among us*] in that tabernacle of his flesh; and [*we*] (who received of his fulness, and grace for grace, *ver. 16.*) [*beheld*] through the lanthorn, as it were, of his Humanity [*his glory; the glory, as of the only begotten of the Father;*] the glory of the fulness of the God-head dwelling in him bodily, as *Col. 2. 9. i. e.* really, personally, and to visible manifestation. This is a light indeed, which the disciples had, that leads to the Father; the light of Christ as Mediator, which now he speaks of: For Christ, as Mediator, is a Mediator in both Natures; and though he that is Mediator, giveth the light that every man hath, yet he neither gives that which every man hath, as Mediator; nor is the light which every man hath, light about his Mediation. *R. F.* would have it so, and so would others; but their Wills, as their Judgements, are as over-thwarting to the will of God, and judgement of the Scriptures, as *R. F.* is in his Exposition of other Scriptures (with *John 1. 9.*) touching the *Light in every man*, as will further appear in the following Section.

### Section 9.

**I** Charged them here with magnifying the *Light within them* (and which every man hath, which is no more then the light of natural Conscience, or that which some men have

have under the Gospel, but a common enlightning) above *Section 9.* the light of Scripture; and equal with the choicest light [for kind] that Christ or his Spirit gives unto the Saints. *R. F.* \* shews it off with telling us, That they do magnifie the Lord, as Mary did, *Luke 1.* whereas the blessed Virgin magnified the Lord, and rejoiced in him, for peculiar favor to her self, and for special mercy to his chosen Israel, all along her Song.

Again, he throws dirt in my face, [*Thou, also, contradicts thy self, and lies against Christ the true Light, calling him natural and common; and lies of such as witness Christ, and the Light of his Spirit, and according to the declaration of the Scriptures.*]

*Rep 1.* As to any self-contradiction of mine, he discovers none, nor will it be found by any sober and judicious Reader, and of things that are not, and that do not appear, there is the same reason and bottom.

2. As for my lye against Christ the *true light*, calling him natural and common, I am confident every faithful unprejudiced person will turn it over to *R. F.* and lay it at his door. For I onely called the light which every man hath, *natural*; and the light which some men have under the Gospel, *but common*; I called not *Christ the true light* so: For although Christ, as God, gives natural light to all, and common enlightning to some men, (of which, *Heb. 6.4.* some men have it who never had special sanctified light) yet he is not to be called or accounted as low, as some of his workings are. But we honor, adore, and magnifie him, as God, who worketh but such common works, though we put them not into his own place, nor lift up that natural or common light into the room of a Savior.

3. He that witnesseth not Christ and the light of the Spirit (of which witnessing he boasteth) above the natural light which is given to every man, and above the common light (though supernatural) which is given to some men, doth not witness Christ and the light of the Spirit home and close according to the Scriptures. Christ, as Christ, the Lords anointed, anointed above his fellows, is above all his gifts which he bestoweth on men, not onely

Christ and  
the Spirit  
above his gifts

## Section 9.

as he is God, *viz.* natural and common gifts; but as he is Christ, *viz.* peculiar and saving gifts: And the light of the Spirit, is either that which he is essentially with the Father and Son, which is above all created and conferred light, as high as God is above the creature; or that which he gives: now the light which the Spirit giveth, he giveth in a common, or in a saving way. There are but natural and common instincts, and lightnings of the Spirit; and there are special, peculiar, and sanctifying. The God-head and person of the Spirit, is more above all these his gifts, than the heavens are above the earth. This is to witness Christ and the Spirit according to the Scriptures. What light R. F. hath about the Spirit, the Reader may discern by what path before in the seventh Section.

- But to make good my Charge at the entrance of this, I quoted from G. Fox, that speaking of every mans light, he tells all that would know the way, *This is the true teacher; and the Light within is life, the Light in Scripture is death.* Contrary as I said to Ephes. 5. 8. *For. 10. 14. &c. For,*

Universal  
light teacheth  
not the way of  
salvation.

1. Grant there is some truth in every mans light, or as Rom. 1. 8. it could not be imprisoned; yet it is not the teacher of saving truths. That which is but every mans light, teacheth the true way to life, by a mans own works; but it teacheth nothing of the way, truth, and life, that is, of Jesus Christ dying for sinners. The Ephesians and all the Gentiles were left in the dark for all that natural teaching, and the Jews and every man left in a brutish case, notwithstanding their natural wisdom; I say brutish, with that Scripture in *foramy*, because the brute beasts are not more below the natural reason of man, than the natural mind and reason of every man is below the light of the new creature.

2. Grant again, (as I did in my former piece) that the light of the Scripture-law, and bare Commandment, is death, sentencing the transgressors of it to death; yet there is another kind of light mentioned, revealed, promised, and shining forth in the Scripture, called the light of the glorious Gospel, and Salvation-light; which if it be always death to G. F. or R. F. it is because they are among them that perish.

All that R. F. in defence of George Fox returns me, is, *Section 9*. [Where thou art offended at him for saying the Light of Christ is life, it is but to manifest thy envy against the truth, and thy contradictions to the Scriptures; for the Scripture saith, Christ is the light, John 1. 9. And he is the life, John 1. 4. And such as follow him the true light, are led out of darkness, (error and deceit) into the light of life, John 8. 12.]

Rep. 1. I was offended at G. F. and am now at R. F. for defending the offence, which is this, *That the light within* (every man) is said to be life, in opposition to the light in the Scriptures, which he calls *death*; whereas there is no light to bring men to life and glory, but it is taught in the Scriptures.

2. The light given in all men, *John 1. 4, and 9.* (as I said above) is indeed the present life of rational creatures, and among men, but what is that to the life of communion with God in grace and glory?

3. The light of life, or Salvation by Christ a Mediator, to lead such as (by grace) follow him, out of darkness, as not known by the remnants of the old creation-light, much less can that old creation-light lead into the redeeming-light of life, although men follow it never so close and hard at the heels.

4. To equal every mans light (as if it were for kinde the same) with the choicest light of the Saints, is to contradict the Scriptures.

1. This do all of the Sect. And 2. this doth R. F.

1. The mouth of them all may be heard speak in one Pamphlet \* to this purpose. They will not endure the distinction of Natural, and Spiritual, and Special. *Produce one Scripture, say they, that speaks of a Natural light.* I can give them two or three, if it may do them any good, *Rom. 1. 21.* [When they knew God.] *Rom. 2. 14, 15.* [They do by nature the things contained in the law, &c. Which shew the effect of the law written in their hearts.] *And verse 10.* [What they know naturally.] Here is the natural light given to every man, more or less; this is the light in every mans conscience, which is but Natural, though they will not have it so called; but we will call a Spade a Spade, and no more:

\* To all that would know the way to the kingdom. Printed Anno 1655. pag. 17.

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\* Pag. 8. as  
above.

It shall not be set off for Free Grace, and the Saints Teacher, and sufficient to lead to salvation, &c. Yet to this effect will they instruct the people, \* *To you that tempt God, and say, Lord, give us a sight of our sins, thou need not tempt God, to give you a sight of your sins, for ye know enough, &c.* Praying to have more light than what every man hath with them, is tempting of God; and other light than that it seems they know none, or why must men stand still there, and seek no further.

\* Light risen  
out of dark-  
ness, pag. 19.

Col. 1. 27, 28.  
vindicated.

2. R. F. in another Pamphlet hath this passage, *And here you lie ye proud Priests; that say the Apostle did not say to every man, [Col. 1. 27.] That Christ, or the Light, was in them; for ver. 28. it's added, Whom we preach, warning every man, and teaching every man.* Here he would level the light of the Saints with every mans light, and with Christs person also: Whereas,

1. When the Apostle saith, He warneth every man, he doth not speak of every man that cometh into the world; for never did every man live in one Age, nor did Paul meet with half the men of the world in that Age.

2. The phrase [every man] in that place must be interpreted by the 26 and 27 verses, [every such man] as is a Saint (in one place and another where he came) not yet perfect, (except in Justification) that he may be perfected perfect in Christ Jesus in holiness.

3. Christs person, with and by his Spirit, dwelleth in every Saint, with a light that never was given to every man that cometh into the world, nor ever will be given.

4. Though Paul preached to the world unconverted, as well as to the Saints, yet it was to bring them (who were of Gods election) among the Saints, that they might be partakers of that mysterious light which they knew nothing of before. But R. F. thinks if the Scripture make mention of [every man] it must needs include every man, that is, was, or will be in the world; therefore he addeth, (in the above-mentioned Pamphlet) *The Apostle saith to the Romans, That as well as to them, God hath given to every man a measure of grace, Rom. 12. 3. And now shall be condemned for that which they know not, but for that which they know, and do not obey.* Whereas here,

Rom. 12. 3.  
vindicated.

1. By

1. By [every man] is not meant every man that cometh into the world, but that cometh into the Church, or company of Saints; or, whether in or out of the Church yet, maketh profession of Faith, and hath received some supernatural gifts in measure. Section 9.

2. It is a *measure of faith* the Apostle speaketh of; not a measure of grace. Faith may be taken there for knowledge of Gospel-doctrine, and gifts flowing from that knowledge which may be in men, that are not truly sanctified, or endued with saving grace. *2 Thes. 3. 2. All men have not faith, not so much as knowledge of the Gospel-letter, nor opened the general assent to Gospel-truth, as very Gospel; much less that justifying faith which only the Elect have.* 2 Thes. 3. 2.

3. Every man that cometh into the world hath not that which is termed, and is [but] common (though supernatural) grace, *i. e.* gifts freely given in common to Hypocrites and Formalists, as to the Elect, and effectually called of Jesus Christ.

4. Every man, that neither hath true saving grace, nor ever lived in times and places when and where God hath given common supernatural endowments, will have enough to condemn him, for that which he had in *Adams* joints yet standing; and particularly for that which he knew in him, but lost, yea, put it away by his voluntary disobedience, in whom all have sinned, *Rom. 5. 12.* Besides, for not obeying that which he knows of God, of good and evil, as natural conscience dictates for God. Every man, who hath but every mans light, will at last be condemned. *Rom. 2. 12.* For as many as have sinned without law, *i. e.* without the written word, shall also perish without law. *i. e.* by the law, witness, and judgement of their own consciences, which is that we call the Light of nature, the Law of nature, or natural Light, by good warrant from Scripture, and reason that things should be called as they are. But to proceed. Rom. 5. 12. opened.



## Section 10.

## Section 10.

Isaiah 8. 20.  
further vindicate.

How Light  
without Scri-  
pture is no  
Light.

R. F. His rea-  
sons to the  
contrary, in  
his Epistle,  
dissolved.

1.

**T**O call the light within them; and which every man hath, the word of God, as they frequently express their natural impressions; To you all, this is the Word of the Lord, while as they will not have the holy Scriptures so called: This, as I noted, is still to hold up Contradiction (as to the whole Scripture, 10) to that particular place in *Isaiah 8. 20.* whence I inferred, That *Light without Scripture is no light.* This passage R. F. Humbleth at in his Epistle, and saith, *It comes, as the rest of my sayings, from the deceitful Spirit that guides me.*

*Rep.* What doth he less then fasten deceit upon the Spirit of God, (as far as he can) the Spirit of truth, who speaks in that, as in all the Scripture, and guided me to write as I did? *If they speak not according to this word* (saith the Spirit there, speaking of the Law and the Testimony written in books and tables) *it is because there is no light in them.* What clearer and truer inference, from the words of the Spirit by the Prophet, could I raise then this? *viz. Light,* though said to be saving Light, *without Scripture, i. e. be-* sides, or not according to Scripture, *is no Light.* Men may call it light, and light of life; but the holy Ghost saith it is not so, if it be not agreeable to Law and Testimony, which is Scripture-light. R. F. would said disprove my inference thus:

1. *If light without Scripture be no light, then I know not the light that was before the Scripture or Letter, and so am ignorant of Christ the true light.*

*Rep. 1.* It follows not, for there was no light before the Scripture, but what is now revealed in, and by the Scripture.

2. It is a learned ignorance to know no more in order to salvation, then that which is in Scripture revealed: The Lord give me, and all his, more of this learning.

3. As the Spirit shews me, by the Scripture, that God did teach the knowledge of Christ to the Fathers before the Flood, and after, till *Moses*, without a written Word; so I know

know, that all that light which the Patriarchs had concerning salvation; and right worshipping of God through a Mediator, was according to the Law and Testimony, committed to writing in *Moses* time and since.

2. *R. F.* Objecteth, *By such a saying, [Light without Scripture, &c.] it would not have God to be God, and Christ to be Christ, without the Letter of the Scripture.*

Rep. 1. What an absurd (that I say not, malicious) inconsequence is here? 'Tis as if one should have cavilled against *Isaiah*, when he said; To the Law, and to the Testimony, &c. Why *Isaiah*, if there be no light in them that bring not Scripture, and that soundly interpreted according to the Spirit's word, thou wouldest not have God to be God, nor Christ to be Christ, without the Scripture? The charge of *R. F.* is not against me, but contradictory to that Prophet, and to the Spirit: For when God gives a written Law, Doctrine, or Rule and Touchstone, to try even Prophets and Apostles Doctrine by, he that shall speak things discrepant from this Canonical Word, speaks (as we say) without book, without ground or warrant, without, or beside, and consequently against the Light of a Rule, and against the Spirit that gave the Rule.

2. God, who was God from everlasting, and much more before he appointed his minde to be delivered in writing, hath thus given out his minde in that written Text by *Isaiah* 8. 20. consult but the verse before. When they shall say unto you, seek unto them that have familiar spirits, &c. should not a people (Gods people) seek unto their God, where should they seek him? should they go to the dead? to damned spirits in men? and to wizards that peep and mutter? (as some now a days) to seek for the living God? Or, should they go to the dead, to seek help and advice from them, for, and in behalf of the living? No certainly: whether then the answer is clear, v. 20. To the Law and to the Testimony, which is Gods written word, and that which is spoken according to it. And if they [any that undertake to be speakers, or writers] shall not speak according to this Law, and Testimony, it is because they have no morning-light in them, it is an evidence they follow the moon-shine

*Isaiah 8. 20.*  
farther  
cleared.

## Section 10.

of their watry-fancies, dark reasonings, and diabolical suggestions; and if there be no light of living-truth in them, there will be no light of comfort or relief which shall shine forth unto them: so that, if any shall concerning teach a God whom the Scripture teacheth not, and a Christ, that the Scripture doth not teach, he speaks lies and darkness, and nothing else: yea, if any set up a light against the light of Scripture, and will not be contented with that, for the subject matter of it, and reduce all his light unto it, and compare his light with it, so finde out and maintain a harmony therewith, he set up Lyes against the Truth, and in the room of it.

3.

3. R. F. reasoneth, *If the Scriptures should be lost, he would have no God nor Christ, that would have none without them.*

*Rep. 1.* This needless supposition might be spared; God who hath hitherto preserved them, will still maintain them while the world stands: *John 10. 35.* The Scripture cannot be broken, and therefore not lost.

2. In the volume of the Book of Gods Decrees it was determined, there should be a Scripture, and all should be written therein, which concerned Christ, and salvation by him, *Heb. 10. 7.* And,

3. As all that have sinned, and shall sin against the Scripture-light, (since it was given them) shall be judged by it at the last day, *Rom. 2. 12, 16.* So,

4. All that is contained in the Scripture (which is more then is written in the heart of every fallen son of Adam, and more then was written in Adams heart before the fall) shall eternally witness in mens consciences, both for the joy and comfort of those that believe and obey, and against those that fight and contradict it, to their everlasting reproach and increase of torment.

4.

4. *To say (saith R. F.) that without Scripture the Word of the Lord could not be spoken, is to limit the Spirit of God.*

*Rep. 1.* But who said it? He would make his Reader believe, I said it; or so that effect. But let him that reads us both, observe what liberty he takes at now the effect of words, and to pass by the very words themselves, and yet condemns

and can be in others; although, as near as I could, I have Section 10.  
every where attended their every words.

17. That which I said, that Reader shall find at the end  
of the Section; *Page 81* of my Book, viz. *Christ teacheth us*  
*how to keep our selves in duty, and to do what is in the Scri-*  
*pture-Law and Testimony*: Forcible either in express  
words, or in a word consequent sense; and to keep our  
selves within the bounds and limits which God hath set us,  
is not at all to limit Gods Spirit; but our own spirit, which  
hath been so much do hit and hindered.

18. *And* *addeth*, *1st Samuel*, *Christ*, *his apostles*, and *John*,  
*might have spoken nothing but what was written*, they might  
*not have spoken much of what they did speak*.

5.

19. *Rep. 1.* God might have revealed more than is in the  
Scripture, but he pleased not so to do.

20. All that *Samuel*, and the *Prophets*, *Christ* and the  
*Apostles*, and *John* in the *Revelation* have spoken, is written,  
both according to what was written before, and for sub-  
stance the same. As *Moses* wrote what was delivered to  
the *Patriarchs*, and *Samuel* with the *Prophets* spake, and  
have left written what *Moses* wrote; so, *Christ* and the  
*Apostles* spake, and have left written what was spoken by  
*Moses* and the *Prophets*, *Luke 24. 26, 27. Acts 3. 22, 23.*  
*24.* Let him that readeth understand. *Rev. 22. 6.* These  
sayings are faithful and true. And the Lord God of the  
*holy Prophets*, sent his Angel to show unto his servants the  
things which must shortly be done. Nothing is signified in  
the whole Book of the *Revelation*, but, for substance, was  
foretold by *Isaiah*, *Daniel*, *Zachariah*, and other of Gods  
holy *Prophets*, whose writings were extant long before *John*  
had his *Vision* and *Revelation*. But *R. F.* will not yet  
give over.

6. God revealeth the deep things by his Spirit, and teach-  
eth by his Spirit; and sends forth messengers by his Spirit,  
and guideth by his Spirit into all truth, &c.

6.

1. *Rep. 1.* They do well to run to the Spirit, who have lost  
the sense of Scripture, and love to it; but let *R. F.* and  
others of his way take heed they mistake not Gods Spirit,  
nor substitute their own spirit in the room of the Lord, the  
Spirit.

## Section 10.

2. The Spirit of the Lord reveals no deeper things, nor will do to all eternity; then are already wrapt up in the volume of the Scriptures. The Spirit's light and Scripture-light are very harmonious, altho the Spirit gives eyes by his own power to see that light, which the Scripture doth but instrumentally help unto.

3. Such messengers as speak more than is in the Scripture, are not sent by Gods Spirit, nor guided by him to what they say.

Thus I have taken up what R. F. hath in his Epistle, upon occasion of my lifting up the Light of Scripture into its due place, above that which is every mans Light; let us review what he hath further in his Book; not according to the Title, in vindication of the Scriptures; but in defence of George Fox, who calls the light *(of every man)* the word of God: but, as I said before, will not have the Scriptures so called. All the vindication which R. F. can give, is re- crimination, in this as in other cases: *Thou accusest G. F. for saying the light is the word; but it is but to manifest thy further contradiction to the Scripture. As he saith: For the Scripture saith; God is the Light.*

Rep. I nowhere finde it so express in Scripture-text. The place he quoteth is printed *John 1. 9.* but let the Printer bear the blame; it is likely he intended; *John 1. 9.* there indeed 'tis said expressly, [*That God is light;*] not [*the light*] in every mans conscience. The light in every man is given of God, but *that light* is not God; nor is God *that light*. God is light, pure absolute essential light; knowledge, wisdom, holiness, and perfectly so of himself; but the best light that G. F. or R. F. or any man hath; or is qualified with, is but created, diffused, derived light. Again, *God is the word*, for which R. F. quotes *John 1. 1.* but it is not so express by *John*; onely thus, *The Word was God*; it's granted he was and is so, what then? Must I needs be ignorant of the Scriptures, because I confound not Father and Son together, as R. F. doth in that expession of his, and what follows? [*As God is the light and the word, so also is Christ, John 8. 12. Rev. 19. 13. and the Father and the Son are one.*]

Rep. How are they one? not in person, but in nature and

\* Page 9.

John 1. 9.

How God is light.

and essence. The Father is not the Son, the Father is not the ~~word~~; nor ever so called. Let R. F. learn to distinguish their persons as clearly, as he would be far from dividing their essence. But, what if God be light, and Christ be the true light, and every God with the Father in essence? and Christ be also the word of God, and so called in that, as the word is the image of the minde; so Christ in his person is the express image of the Fathers person, *Heb. 1. 3.* Must the light in every man, which G. F. or R. F. speak from, be the word of God, and so called in that sense, as Christ is the word of God, and so called? not to mention how such a conceit borders upon blasphemy, this kinde of reasoning is as good and true, as that of R. F. Because I preach publicly, therefore I am a Priest; or because I preacht at *Edenburgh* in *Scotland* for a while, therefore, I am a *Scotch Priest*; as he every where calls me at his pleasure, and from his blinde mistakes. But to undeceive the simple, let me close this Section with a few brief Corollaries.

Supradded  
Conclusions.

1. The beams of Christs God-head shine upon every man, though not one man in the world knows him to be God, till he finde him in the Scripture.

1.

2. The beams of his Mediatorship shine upon such as have the Scripture, though few there be that finde that narrow gate, and straight way to life and salvation.

2.

3. The light given to every man, is not Christ in person, or as Mediator; let people learn to distinguish between him and his gifts, and between the gifts which he bestoweth as God, and those which he confers as Mediator.

3.

4. The light given to every man, is the law written in the hearts of all, and may in some sense be called the word of God, (not Christ-Mediator, nor Christ-God) because it is a piece of the declaration of Gods will, made perfectly known to *Adam* before the fall.

4.  
*Rom. 2. 15.*

5. The Scriptures are a perfect declaration of the will of God, both in the Legal and in the Gospel-part; and are both truly and more eminently (then the Law first written in the heart) called, as they are, the word of God; God giving out his minde to the full, by what is written in the sacred Text.

5.

6. The

Section 11.

6. The Lord Christ, the Eternal Son and Essential Word of the Father, is more in the Scriptures than in every man, or any man. As he is God; all men live, and move, and have their being in him: As he is Mediator; he is in his Church mystical; yet is he more in the Scriptures than in his Saints.
  7. They have not Christ Mediator in them, nor abide in his Doctrine, who abide not in the Doctrine of the Scriptures.
  8. They that speak from the Scriptures, rightly understood, speak more from Christ, than such who speak from the light within them, and have no fellowship with the Scriptures, and with them that abide by Scripture-light and Doctrine.
- Let R. F. and the men of his fellowship ponder what I say, and the Lord give all his understanding in all things.

Section 11.

I Had discovered pag. 8. of my book in this Section, how they send people to read the Scriptures in the Creature, as if the Creatures taught us more than the Scriptures, contrary to Psalm 19. and to Solomon in his Ecclesiastes, and to Paul, 1 Cor. 1. 21. R. F.\* in answer tells me, *That book\* shall witness for the truth against thee, and thy generation.*

\* Page 9.  
\* George Fox his Parables. The Scripture a more excellent teacher than the Creatures.

Rep. If I were of the generation of Ranters, I might have cause to write as he doth; for as I hinted in my Epistle before my former piece, *Some of them, viz. Quakers*, may haply be raised up against such, *viz. Ranters*, who have (to their utmost) extinguish'd all common light of nature; and would level all with sin and hell: And G. F. in his Parables, bends himself against men of this hell-begotten brood. But as I own the light of Nature, which Ranters endeavor to put out; and the Light of Scripture, which the men called Quakers (with Ranters) would eclipse: so I acknowledge, there is much in the Creatures to be learnt, by way of allusion; but to prefer that knowledge above the Scripture, as is the scope of G. F. I am averse, and abhorrent in the case. And R. F. hath nothing more to say

for

for G. F. only for his own security, he shifts from the *Section 11.* Creatures, viz. the Heavens, and the Earth, and things contained therein, as parts of the first Creation; (of which G. F. gave his dictates) to those that are in Christ, new Creatures, who are Epistles written in one anothers hearts, seen and read in one another that are such Creatures, 2 Cor. 3.

Rep. Who sees not the mans evasion here is blinded with prejudice, or gross ignorance; for,

1. The Apostle, 2 Cor. 3. 1, 2. speaks not of what is 2 Cor. 3. 2. written in the hearts of all men, who have stony hearts, but vindicated in the hearts of Saints, whose hearts are fleshy, or soft, v. 3.

2. He sets not forth those Epistles as Rules, equal with Scripture, much less to be preferred above the Scripture: Pauls plain meaning is no more but this, that the efficacious and cleared grace of the Gospel stamp and printed upon the *Corinthians* hearts, and made visible and legible in their conversations, was a sufficient Testimonial for his Apostleship, and faithfulness; and far better then Epistles of commendation to and fro, which one Church, by Ink and Paper, might send to another concerning him, or others; what's this to the question in hand concerning the doctrine of the Gospel and its knowledge to be had, by the Sun, Moon, and Stars, fire, water, air and earth, &c. which G. F. had instanced in?

3. What if new creatures be seen and read in one another *these are such Creatures?* Sun, Moon and Stars, &c. are not such creatures, nor are these the Epistles which the Apostle speaks of.

A. F. next to his evasion falls upon clamor, and would fasten the imputation of ignorance of those Epistles and of lying upon me.

Rep. If it be enough for him to say it here and every where without proof, I cannot be innocent, but,

1. In the case of Epistles recommendatory, such as Paul had at *Corinth*, whether I know what they are or no, let those (whom the Lord hath effectually wrought upon, by my poor labors in *Norfolk*, or *Essex*, in *England*, or *Scotland*) stand forth (as some have in their life time, some on their death-bed, and all the rest shall at the great day) witnesses for me.



Section 11. 2. In the case of lying, it is charged here in a double respect.

Page 9.

\* Contradictions of the Quakers, &c. pag. 8. 9.

First, I have *lied of the truth*, and of them *wish to deceive* *ful spirit by twisting and winding about*: nothing being alledged for colour of proof, I must intreat the Reader to peruse this whole Section 11. in my book \* (which consists not of above a dozen lines, and three words) and then I shall have better measure given me.

1 Cor. 1. 21. opened and

Secondly, whereas he adds [*Then may well lye of us that lyes of the Apostle Paul, and wrests not our words one by one, but his also*] Let any indifferent person judge how he makes this out; I had shewed how contrary they are (who would set up the teaching by the creatures against the Scriptures) to Paul asserting, "1 Cor. 1. 21. that, when by the wisdom of this world (in all the study of the creatures) men knew not God (to life and salvation) it pleased God by the foolishness of preaching (a Text, a Doctrine, a Reason, a Use out of the word) to save them that believe. R. F. excepteth two ways.

vindicated.

First, *There is not any such words of the Apostle, as Text, Doctrine, Reason, Use, to save them that believe, and these thou hast lied of him.*

Rep. 1. The words (a Text, a Doctrine, a Reason, a Use) were in a Parenthesis, as a part of the Paraphrase, with what went before. By the foolishness of preaching Paul meaneth the matter he preached; Christ crucified according to Scripture Text; Doctrine, Reason, and Use, which very subject preached of, the Greeks and Gentiles counted foolishness, and being preached according to Scripture Text, &c. R. F. accounteth a lye. That Paul preached according to Scripture-Text (which laid together one place compared with another hath Doctrine, Reason, and Use in it) as who please consult *Act. 26. 22, 23. and chap. 28. 23.* and it will be abundantly evident.

20 That God hath converted millions, and saved them, by this way of preaching, R. F. will know one day, whether he be one of the number, or not.

3. I used that paraphrase the rather, because preaching of Christ from a Scripture-Text, &c. is so much despised.

men of R. F. his profession, and by himself after his manner *Section 11.*  
 jeered at, \* (as I afterwards noted in my book, *pag. 26.*) \* See Part 2.  
 But let them and the rest know, that heaven and earth shall *Section 17.*  
 fail, before one Text, Doctrine, Reason, Use or Iota of any of  
 these in Scripture shall fall to the ground, for want of truth,  
 or accomplishment.

Secondly, he excepteth against my calling the Letter *the*  
*Word*, as if I would make the Letter a Savior.

Rep. 1. This exception ariseth from the passage before  
 mentioned [*a Text &c. out of the word*] meaning *out of the*  
*Scripture*, which how it is the *Word*, and that it is so called  
 by the holy Ghost, and his Pen-men of the Scripture, hath  
 been already cleared.

2. Christ, the Author of salvation to them that obey him  
 speaking in the Scripture, saveth by the Scripture, read,  
 soundly interpreted, rightly divided, faithfully applied. If  
 R. F. saith the contrary, as he doth, [*Christ the alone Savi-*  
*or, or perfect Savior, being able to save all that come unto*  
*God by him (not by the Scripture) but by him*] he dares af-  
 front the Lord Jesus himself, who directeth his very enemies  
 to the Scriptures *Job. 5. 39.* to finde eternal life by him, as he  
 is in, and by the Scriptures discovered.

3. If the Scripture declares of Christ, as R. F. grants,  
 either Christ maketh that declaration of him saving to some,  
 or not: If not, it doth not declare him to be an able  
 Savior; if yea, then he saveth by that declaration, or by  
 the Scripture. One word more we must animadvert \* from \* *Page 9.*  
 R. F. ere we close this Section. *He that hath the Son hath*  
*life, 1 John 5. 12. (if he have not the Letter) but he that hath*  
*not the Son hath not life (though he may have all the Letter.)*

Rep. 1. Would not R. F. or his friends think it rash and *1 Joh. 5. 12.*  
 broad language, if I should salute him with [*thou lyest*] be-  
 cause *John* hath no such words as [*if he have not the Letter*]  
 nor [*though he may have all the Letter*] and yet this kinde of  
 usage I had even now from him.

2. It is no part of the Apostles meaning to exclude the  
 Scripture from being a means to espouse Christ and a  
 Christian together. *Having of Christ* relates to the *Brides*  
*having the Bridegroom.* It becomes not the Bride to reject  
 the

*Section 12.* the Letter of her Bridegroom, and the word of the Covenant by which she is married to him, which is the word of Scripture preached, opened and applyed.

3. If they that have all the Letter in form, may yet have none of Christ in power, and therefore not life; how shall they be thought to have Christ in life and power, who will have none of the Letter as they ought to have, and hold it, viz. a glorious means of their knowledge of Christ crucified, and of their salvation by him?

*Section 12.*

The light of nature no Interpreter of Scripture, and the grace therein revealed.

**I** Had instanced yet again, about their magnifying the Light which every man hath above the light of Scripture, from what *George Fox* saith in his Parables, *It is the Light that gave forth the Scriptures, and will open the Scriptures to us; and 'tis a more sure word of Prophecy, yea, the Grace that appeared unto all men, &c.*

*R. F.* saith nothing in defence hereof, nor in opposition to what I discovered of its Scripture-contradiction from *1 Cor. 2.9.* It is written, Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him; yet by what he hath elsewhere; we may not conclude his silence (as to this Section) to be an Argument either of his consent or dissent; but I shall evidence my charge against *G. F.* a little further.

That *Christ*, the Son of God, gave forth the Scriptures, by his Spirit inspiring them that wrote as he moved and acted them, is a most undeniable Truth: For *Christ* is the great Light-giver; he gives common Creation-light, and he gives special Scripture-light, and all that is truly called Light-given; and he is above all that he giveth: But when men speak of the light given to every man (as *G. F.* doth) and then attribute as much to it, as to the person of *Christ*, viz. That the *Light [in every man] gave forth the Scriptures, and will open the Scriptures to us*; this is palpable darkness, and contradiction to the Scripture I quoted: for as mans eye, or minde (as he is a rational creature, and  
but

*1 Cor. 2.9.*  
opened.

but so) never reach'd the things of God; which he hath prepared in a way of salvation for his own; so the Gospel-light about matters of Salvation ( of which the Apostle speaks) never entred, never shined into mans hearts; take him, with all the light given him, as a man, before the fall, or since at his coming into the world. Gospel and Salvation-matters never entred into Adams heart before the fall, and since, there is not any of his posterity that (by the light he bringeth with him into the world) can tell what he should do, what way or course he should take to be saved, no more then his first parents, when they hid themselves amongst the trees of the garden. And that light which cannot discover Salvation, cannot open the Scriptures to us. Nothing gives that which it hath not. Nothing can act beyond the sphere of its activity.

As for what G. F. addeth, [*And 'tis a more sure word of prophecy*] speaking of every mans light; we will believe him as much as if he told an old wives fable; if either he would have it to be more sure then the Scriptures, or then Gospel-Sermons preached out of, and according to the Scriptures. Heretofore it became a proverb, *As true as the Gospel*, there being infallible certainty in the Scripture-Gospel; but now there is a Light discovered in every man that will antiquate that Gospel, and put the proverb out of date. There is something in the heart of every man (say they) and that a word of prophecy, or a declaration of Gods minde, for salvation too, (or else 'tis nothing) more sure then all the Gospel throughout the Scripture; and yet (say I) no part of the Gospel at all: For no man shall be able to spell out one Gospel-syllable, or letter in it, or by it, viz. in all that is written in every mans heart, or by all that is written there from their coming into the world. And yet it must be with G. F. the Grace that appeared unto all men. Such an expression indeed hath the Apostle, Tit. 2. 11. concerning the free favor of God in Christ, which is the fountain and original cause of Salvation; now shining to all Nations by the Gospel, and saving effectually some of all sorts of men in the world; But as Paul never called every mans light, the Grace of God, i. e. in Jesus Christ (although that

No Gospel,  
in light of  
nature.

Titus 2. 11.  
vindicated.

*Section 13.* Light be a free gift) so never was it every mans light or gift, nor will be, to understand what is the Scripture-grace of God, and of our Lord Jesus Christ; But the Doctrine of it is turned into wantonness, when it is laid waste and common with the universal light of every individual reasonable creature, which 1. is but a part, a spark of that which *Adam* had before the fall: 2. Gives not a crevice of light about Christ crucified: 3 Is but a Legal-light and effect of the Law written in the old-stony heart of every man,

*Section 13.*

**R**F. passeth over this Section also, and saith nothing to it, where I gave a farther instance of their advancing this common universal light, by calling it [*A perfect Light, or how could they be judged by it?*] And [*the first principle which will change the minde.*]

Creature and  
Scripture-  
li. he compa-  
red.

Whereas 1. The Prophet *David*, *Psalms* 19. 7. advanceth the Law or Doctrine of God in the Scriptures, as *Paul* doth, *2 Tim.* 3. 16, 17. to be the perfect Rule of faith and maners. The light found in, and by the book of the creatures, and mens natural consciences is dim, weak and imperfect, in comparison of Scripture-light.

2. The light in every mans conscience (where the Scripture comes not) draws up a Bill of condemnation, discovers no Charter of Salvation.

3. It is imperfect to what *Adam* had before the fall; the Scriptures have more, and higher light then *Adam* in his innocency received.

4. The Law of God, take it as a Covenant of works, or under such a notion, requires as much as *Adam* had: That is not legally perfect, which in all degrees and circumstances answereth not a perfect legal Rule.

5. The least true Light sinned against, is sufficient to judge the sinner, if God entred into judgement with him. The other clause shall be examined in the fifteenth and sixteenth Sections.

## Section 14.

**R** F. answereth to what concerned himself in this Section, but not in its due place, I shall endeavor to reduce him.

From his Book Entituled (how truly let the Lord and Father of Lights be judge) *Light risen out of darknes*, I had noted what he saith, *The light is pure, standing out of all corruption*, meaning this light of every man, which, where it is (and it is in every man) it reneweth the judgement, and where the judgement is renewed, there is no corruption in that judgement; (as was told me by one of them in Scotland) But this beam of God-head-light in every man, is no part of the new creature, or of such a renewed minde as the Apostle calls for, *Rom. 12. 2. Ephes. 4. 23.* And although that which is a renewed principle in some is pure, (so far as it is renewed) yet the faculty where it is [*the minde*] hath darknes, corruption and pollution in it, as well as light and purity, as is clear from *1 Cor. 13. 12.* Now we see through a glasse darkly, but then face to face.

But R. F. \* tells me *I have slandered him for saying; The \* page 10.*  
*Light is pure, standing out of corruption, but my slander hath* line 12.  
*no weight, nor doth him no harm.*

Rep. 1. I slandered him but with the truth (if it were so) and did him more right then he doth himself, for I cited his words to the full; [*standing out of [All] corruption*]

2. Although a slander, when the truth is spoken, may be charged upon him that speaks it, if he relates the truth of another, with an intent of reproaching the party, yet I was clear of such an intent, and shall still endeavor his, and his companions reproof and conviction, without their reproach: If the word of the Lord be a reproach unto them, let them look to it.

3. His evasion, to avoid the dint of the reproof, will not cleared and  
have his turn; [*God is Light, 1 John 1. 5. and he is pure, vindicated.*  
*and discovers corruptions, and hath no union with them, and \* Light risen*  
*what communion hath light with darknes?*] For, who so con- out of dark-  
futes his book \* will finde he speaks of the Light, created in nels, page 24-  
mens line 13. & 14.

Section 14. mens mindes, and given back since the fall, *That light is your condemnation, and that will shew you your corruptions.*

And now in answer to my charge he tells us, *God is Light, and he is pure;*

Rep. 1. Will he confound God and his essential Light, with light given into mens mindes? or will he have his words [*The light is pure; standing out of all corruption*] to be understood of Gods Essence onely, and not at all of that which is but a quality in the creature? If he would be understood to speak of Gods Essence onely, we agree in the light and understanding of the Text, 1 John 1. 5. But if he would have it partly meant of God, and partly of the Light either innate, or regenerate in the creature, then he confounds un-created and created Light, and shews his own woful darkness.

2. He that would speak aright of God, must say with the 1 John 1. 5. *Apostle, God is light; and in him is no darkness at all, no ignorance, impurity, or corruption to be discovered or found in him; And he that would speak aright either of the inbred, or of the new-bred light in the creature, must distinguish of it either as it is in it self, or in the subject-person.*

First, in it self, created light is pure, such as it is, and so much as there is of it since the fall, but yet imperfect.

Secondly, in the subject, (the person in general, particularly the minde or understanding) and there is a mixture of light and darkness, purity and pollution, the one discovers the other; and if the Saints should say, *We have no darkness, no ignorance, no sin*, they are so much the more dark, sinful, ignorant, and there is no truth in what they say, 1 John 1. 8.

But I say, quoth R. F. and so doth the Scripture, *that he that abideth in Christ sinneth not*, 1 John 3. 6.

1 John 1. 8.  
with 1 John  
3. 6. compared,  
cleared,  
and vindicated.

Rep. Will R. F. make no Scripture of 1 John 1. 8. because this in the third chapter is Scripture? or will that perverse and wicked evasion pass with him, which one at a meeting of their fraternity in Essex not long since, vented to him that urged the Emphasis [*if we, we that have communion with the Father and with the Son, if we say we have no sin &c.*] *That the Scriptures have been much altered and corrupted, and though it be now so written, yet at first it was thus,*

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thus, If we (that have fellowship) say we have sin, we deceive *Section. 14.*  
 our selves, &c. Oh the diabolical strong delusion that these  
 kinde of professors are under, and leading others into ! or  
 let me farther reason with those who are not so far infatua-  
 ted, either the Apostle John, and such as he wrote unto, did  
 not abide in Christ, or there is some other sense of his words  
 in the third chapter, then R. F. or his fellows would give of  
 it : for as full of contradictions as men are, the Holy Ghost  
 by the Apostle doth not contradict himself : Let God be  
 true, and his word true, and every man a liar, and his words  
 lyes, which agree not with the Canon, Doctrine and har-  
 monious Sense of the Scriptures : And therefore when it is  
 said, *He that abideth in Christ, sinneth not*, the words and  
 sense must be reconciled in our mindes (for in themselves  
 they were never at variance) with the words in the first  
 chapter : thus,

1. Although every man that is in Christ (while here)  
 hath sin in him, and he is neither perfectly free from the  
 presence of original, nor actual sin, yet *so far as he abideth  
 in Christ, he sinneth not*. It is no sin to cleave to Christ and his  
 Doctrine, Spirit and Grace, and to persevere in it and him.

2. The meaning of *verse 6.* must be gathered from *verse* <sup>1 John 3. 6.</sup>  
 8. and 9. where the Apostle speaks of *committing sin*, or of <sup>cleared by</sup>  
 trading in sin, and that in a constant course. That this is <sup>ver. 8, 9.</sup>  
 the very sense and minde of the Holy Ghost, is clear from  
 the reason, *for the devil sinneth from the beginning* ; He  
 therefore that constantly goes on to sin, plots sin and pra-  
 ctiseth it with delight, he is of the devil ; *He that abideth in  
 Christ sinneth not, after such a manner*. And yet more clear  
 from *ver. 9.* whosoever is born of God doth not commit sin,  
 for his seed, Gods seed, remaineth in him, and he neither doth <sup>μαρτυρῶν</sup>  
 nor can commit sin, as the devils, nor as those who have no <sup>μαρτυρίαν</sup>  
 regenerate part in them, *because he is born of God*, and so far  
 as born of God he sinneth not, nor shall he ever be left to a  
 total and final relapse into sin, seeing he hath a contrary  
 principle of the new birth abiding and remaining, yea, reign-  
 ing in him. And me thinks R. F. his conscience tells him  
 he should be captivated by the truth of this interpretation ;  
 For he tells me [ *thou commits sin, and so art a servant of*  
*the*



*Section 15. the devil, for thou goest on with thy lyes.*] It is not then the presence of sin that makes one to be of the devil, but the purpose, practice, and procedure in a way of sin. If we say we have not sin present with us, and dwelling in us, we lye; and if any say, that every one that hath sin in him, is a committer of sin, a workman in sin; he is in a foul error: If any say he hath not sinned since he was converted, he goes about to make God a lyar, and his word is not in him, 1 John 1. 10. That, nor any other Scripture (that speak of the Saints sinnings) is not written in his heart, nor believed by him. But although I have an old lying heart, and flesh wherein there dwells no truth, no good thing; yet R. F. hath not hitherto detected and proved a lye in my right hand, or in my pen; nor will he be able to make good what he boldly calumniates me with. Let tryal be made in what follows.

#### Section 15.

**R** F. here reviles me with [*thou lies of Ed. Burrough*] because I had noted the expression which he puts upon every mans light, (which is but common light at the best) viz. *The corner-stone*. And how doth he prove it? not by denying there is any such expression as the *Corner-stone*, but [*there is not such a word as common light there.*]

*Rep.* Nor did I use the word (common) as *E. Burrough's*, and therefore put it in a Parenthesis (as now) and ordered it to be printed as my own phrase, not his, in a differing letter from his; and accordingly it was so printed. What lye is here in my mouth, that deserves the lake which he threatens? Had I not studied brevity, I might have more fully given it thus, ~

\* Warning to the inhabitants of Underbarrow, p. 7

*How can he teach (saith E. B. \*) and direct toward true Religion, who denies the Corner-stone, the first Principle of Religion, which is the foundation, the light of God, which hath enlightened every one that comes into the world; which he denies (speaking of the Preacher at Underbarrow) to have enlightened every one. R. F. backs him thus, Christ is the Light, and Christ is the chief Corner-stone, Acts 4. 11. 1 Pet. 2. 6,*

2. 6, 7. and so (saith Ed. Burroughs; therefore, he agrees. Section 17.) with the Scripture; and his saying (as thou says) is not contrary to Ephes. 2. 20. ~~but~~ agrees therewith; there thou art taken with wylge in thy mouth; Lye be ashamed and blash.

Rap. 1. To hold forth Christ to be the chief Corner-stone, and yet to insinuate and winde into peoples bosoms a new mystery, That the light which every one hath is a Corner-stone, is to teach diverse from, and contrary to the minde of the holy Ghost in that as other Scriptures, Ephes. 2. 20. for Christ is so the chief, as he is the *only* Ephes. 2. 20. Corner-stone. The word in the Greek is of full force to vindicated. *ἀπορριπτεῖς*; this purpose, signifying such a Corner-stone, as doth not *ἀπορριπτεῖς*; only unite the sides and parts of the building of the Church-Catholique, consisting of Elect Jews and Gentiles, and that strengthens the whole building; but that which reacheth from the bottom to the top of it, and is all but one stone in the whole foundation, and in all the corner from one end to the other: As no other Foundation, so no other Corner-stone can be laid; then that which is laid, the Lord Jesus Christ.

2. Christ, as he enlightneth every one that cometh into the world, is not the Corner-stone; Christ, as God, consider him only so, and with the common gifts which he bestows upon every man, is not laid as the Foundation of the Church; but Christ, as Mediator, God-man, the Word made flesh.

3. As the light which every man hath given him is none of the six Principles, Heb. 6. 1, 2. (much less the first principle of Religion) so neither is it the Corner-stone, though given by Christ, yet not to that end. It is not light wrought in us, but Christ the light-giver, and in his person, not his gifts, who is both Foundation, and himself\* the chief and \* *αὐτὸς*. only Corner-stone, so Ephes. 2. 20. Will R. F. say to me, as he hath to others, \* *You are ignorant of the first principle* \* Light out of Religion, that make a scorn of this light? I shall return of darkness, him this for his information, That as I own every mans light pag. 21. in its due place, and am far from scorning it, or him for it; so I cannot by warrant from Scripture, admit it into the place of Christs person, or of Christ-Mediator; nor farther

**Section 15.** acknowledge it a *principle of Religion*, but such as is common to Pagans and Heathens, that teacheth them a God, and that he is to be worshipped. But if it be a *Stone*, it is of the old foundation, of life by works, and not any principle of *Christian Religion*, [as such] nor any stone of the New-building, by, and according to a covenant of Grace in Jesus Christ.

Here I may take occasion to answer a *Quere* made by a company of this Sect, in one of their Pamphlets \*, *How is the Gospel of Christ preached to every Creature under heaven, if it be not the principle of light in the conscience; it being that many never come to read or hear of the Scriptures?*

\* Entitled,  
To all that  
would know  
the way to the  
kingdom, p. 16

Rom. 10. 18.  
opened.

Col. 1. 23.  
opened.

One would think, if their light were not darkness, or that their mindes were not darkned with the light of the Scriptures, those two Texts which are referred to in *their* Margent, might have resolved them sufficiently, *Rom. 10. 18.* and *Col. 1. 23.* In the former of these, alluding to that in *Psalms 19. 3, 4.* the Apostle invincibly clears it, that the Jews could not but hear (who had the Scriptures with them, wheresoever they were dispersed, and besides) as the Sun casts its beams all over the world; so had the Gospel by the Apostles ministry shined forth into all known habitable parts of the earth. In the latter of them, *Paul* speaks of such a preaching and hearing of the Gospel, whereof himself was a minister, and that was sent forth, according to Christs commission, *Mark 16. 15.* by the ministry of man, to every creature, i. e. to Gentiles, as to Jews; and to all nations, as to some, *Matth. 28. 19.* Nor did the Apostles and Evangelists at any time so preach, without book, in any place, to any reasonable creature, but as they carried the Scriptures with them; so they made all the world ring of one *Christ crucified, according to the Scriptures*, *1 Cor. 15. 3.* This, saith *Paul* to the *Corinthians*, *I delivered unto you first of all.* The principle of light in the Conscience, will never discover this *first principle*, or fundamental truth, Christ dying for sinners, where the Scriptures and Preachers of the Scriptures come not, as it never preache it in the Ages past. Those Preachers will be ashamed of their work, who do not rightly divide the word of truth; much more they

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they who say, they are Apostles and are not, but are found *Section 16.* *lyars*, as all they are who reject the Scriptures, the word of truth, from being the Rule, Card, and Compass of their work, and who drive people, that have the Scriptures, to the light in their consciences, as a surer and better light; and that which will change the minde, as I had noted *Seft. 13.* whereas there is nor the light of a Mediator, or Christ crucified in it; nor the power of God in it, but to restrain, moralize, and civilize; it never reached to renovation, nor ever will renew the minde: (according to a Gospel sense) though men abide in it till dooms-day.

### Section 16.

I Had noted here what *J. Nayler* saith, *If thou know, own, and obey it*, (speaking of the common light of every man) it would lead thee out of the fall: which, because I brought it in as another instance of their Scripture-contradiction, *R. F.* \* tells me, *I go on with my Lyes*: And how \* *Page 102* proves he it? Why, [*The words in it (J. Nayler's book) are not as thou says.*]

*Rep.* Let the honest Reader be judge between us, if he please to view the Pamphlet, Entituled, *A few words occasioned by a Paper, &c.* Page 10. The words of *James Nayler* are these more at large: *Thou goest about to make people believe, that the light of Christ, which is given to every one that comes into the world, is a natural or fallen light; but if thou didst know, own, and obey it, it would lead thee out of the fall.* The very words I cited, and in the very sense of the writer; for *J. N.* speaks of the light given to every man, which though he calls not common, nor will not have it called natural, yet we must call things as they are; for *The natural light of every man leads no man out of the Fall.* that which every one hath, is no more; and although to own, and obey that *dim light of nature* is every ones duty, yet to set it up as the light which shall lead out of the fall, is beyond Gods intention of giving it, and beyond the sphere of its activity to effect. From the Scripture, *Rom. 7. 7.* (which I briefly pointed at, as contradicted by *J. N.* and others of this opinion) *I had not known lust, except the law*

*Section 16.* *Law had said, Thou shalt not cover, I hinted an Argument,* which I shall now give forth in form;

That which will not so much as discover the fall, will not (though own'd and obeyed) lead out of the fall:

But the light given to every man, will not so much as discover the fall:

Therefore; it will not (though own'd and obeyed) lead out of the fall.

The first proposition I thus confirm, There is no delivery without a discovery. The other thus, *Pauls* light did not discover the fall; nor other mens light, which they have from their coming into the world, did never, will never so much as discover the fall. *In the fall,* will be found *Adams* sin, all mens sinning in him, their being born in the guilt of that sin, in the want of Gods image, and in the roots of all actual sin. What a stranger was *Paul*, in his Pharisaism, to all these Discoveries? who knew not the least lurking of the heart to be sin, till he was enlightned by the Spirit into the commandment of the written Law, which saith, *Thou shalt not lust*: the same ignorance is in every man (notwithstanding their in-bred light) concerning in-bred lust, and original corruption, till by the light of the same commandment, the Spirit of conviction brings it home to his heart.

With what an impudent evasion doth *R. F.* entertain his Reader? by telling him that *J. Nayler* witnesseth with *Christ* who is the true light, and such as obey the light and follow *Christ*, they are led thereby out of the fall.

*Rep. 1.* *James Nayler* saith not, such as obey *Christ*, but such as obey *it*; he speaks of the Light-given, and its power.

2. *R. F.* confounds the Light-given and the Light-giver (as often elsewhere) together, and yet attributes the leading out of the fall to it, [the Light-given] rather than to *Christ* the Light-giver.

3. Should he express himself more plainly, and say, *Christ* thereby, that is, by the Light given to every man, as it is obeyed, and himself is followed, doth lead out of the fall; yet would he speak short of the truth, and contrary to Scripture: For,

1. The Scripture speaks not of such a way whereby *Section 16.*  
Christ led any man out of the Fall, before the Scriptures  
were given, but onely of the way of offering Typical Sacri-  
fices, and by the promise of Christ-mediator.

2. The same way he hath talked out in and by the Scri-  
ptures, since they were given; all along the Old Testament,  
and when Christs sacrifice, typed out and promised, was  
once exhibited by his own blood, He that was the way  
yesterday, is the same to day, and for ever, while the world  
standeth, to lead men out of the fall, and to raise them up  
to communion with the Father.

3. Although R. F. addes [*they were saved by him, and  
that is not contrary to Scripture*] it will not save his judge-  
ment from error, nor his writing from contradiction, if he  
saith or thinketh that Christ ever saved any man by the  
meer light; which (as God) he giveth to every man. No  
man ever was, or will be saved by his best obedience  
yielded to the light which every man comes with into the  
world. Every man, and onely such, as through grace have  
obeyed, and shall follow Christ according as he is revealed  
in the Scripture, is and shall be saved.

What a loud calumny is that which R. F. hath cast upon  
me at the foot of his tenth Page? [*Thou contradist, and so  
sins against Scripture, and against Christ that calls him a na-  
tural light.*]

Rep. I have no such words, had no such meaning, nor  
can it be pickt out of what I have any where spoken. Al-  
though Christ as he is God (as every where I expresse or  
intend it) giveth to every man that which is but natural  
light, yet is not he therefore a natural light: For,

1. He and his works are not the same. He who is the  
divine, spiritual, supernatural Being, giveth to every crea-  
ture its proper nature and being, and is incomprehensibly  
above them: He is indeed his own nature, and his own most  
simple essence and being, present with all beings in created  
nature, and yet not confounded or mixed with created na-  
tural beings or lights, irrational or rational.

2. Albeit, as the God of created-nature, he giveth that  
nature, life, and light of Reason to all men; yet as Media-  
tor,

**Section 16.**  
How Christ  
leads men out  
of the fall.

tor, he giveth a distinct, spiritual, excellently light, to lead men out of the fall; partly from the whole written Law; and the discovery of its spiritualness, reaching the motions of the heart to them men themselves, which prepares for a delivery; partly from the Gospel, which shews himself the only effectual way whereby men may come out of their lapsed condition, as they are taught and drawn of the Father to believe in him, who hath satisfied and merited for a certain number of sinners their deliverance; and who applies that merited deliverance by remission of sins, and by regeneration; and by both, a translation out of the power of darkness (which all men with their best natural light are under) into his own kingdom of saving light and life.

But to proceed: In this Section I had hinted another Argument against the power of *natural light*, given to every man to lead him out of the fall, by way of question; R. F. takes it up, and me up, after this manner: [*To manifest thy blindness and ignorance of the Scriptures, thou says, Where is there any promise in Scripture of spiritual and saving Light, to lead man out of the fall, and out of his natural estate?*]

*Rep.* Here like Satan the father of lyes (I will not say he is his son) he leaveth out part of the question: My words *Pag. 10.* are these, *Let a man use his common natural light and moral gifts to the utmost, where is any promise in Scripture of spiritual saving light and grace, annexed to lead him out of the fall, or out of his natural state?* The word [*annexed*] he leaves out in the reciting of my words, which refers to the good use of natural light and moral gifts; and in a shifting way he answereth, [*If there were no promise of spiritual saving light to lead out of the fall, man might continue in it, and under the curse.*]

*Rep. 1.* Take this passage by it self, 'tis very good, and one of the best that hath dropt from R. F. his pen. But,

*The light of a* 2. It is produced as an answer to my question, and will  
*promise leads* prove rather a knife to cut the throat of these mens opini-  
*out of the fall.* on, and an Argument for what we assert;

That, It is the light of a promise (by R. F. his concession) which shall lead men out of the fall;

But

But in the light which every man hath (say I, and thou-  
sands more) there is not the light of a promise, nor  
any promise of spiritual saving light annexed to the  
good use of that universal light :

And therefore, that universal light (though never so  
well improved) will not, shall not lead men out of  
the fall.

Promised light is onely found in the Scripture, and ac-  
cording to what is there revealed ; but where is the answer  
to my question ? R. F. tells his Reader of *promises of sa-  
ving light in Scripture, and such as follow and obey the same  
are saved by it.*

*Rep. [By it]* (let the simple-hearted and ingenuous Rea-  
der observe) refers to light ; which light he makes one with  
grace, as he adds : For by *grace are we saved through  
faith, and not of our selves, it is the gift of God*, Ephes. 2.  
8, 9. How fairly doth R. F. his conscience here bid for the  
truth ? but this is no faithful answer to that particular que-  
stion, to beg the main question, *viz.* Whether every man  
hath sufficient saving light to lead him out of the fall ?  
Such as follow and obey saving light indeed, through faith,  
freely given of God, are saved by it out of the fall ; but  
every man hath not that saving light to follow, nor the  
gift of faith to obey it. But my particular question was, *No promise*  
Whether to the good use of universal light, there is in Scri-  
pture any promise of special, spiritual, saving light, *in Scripture*  
*annexed* light and  
not to *saving light, and saving grace*, as R. F. puts it, but *of spiritual*  
to the good use of common, or natural light, as I express *light and*  
it ? Who knows not, being conversant with Scripture, that *grace, annexed*  
in *Isaiah 42. 6, 7.* speaking of Christ his person, God pro-  
miseth, *I will give thee for a covenant of the people, for a*  
*light of the Gentiles* ? which is one place R. F. quoteth, but  
with this additional gloss ; *This light hath grace annexed,*  
*that is a covenanting light.* Why ? what is this to the que-  
stion still ? It is but a low expression to say *this light* (name-  
ly Christ himself) *hath grace annexed* : For Christ, the pro-  
mised Mediator and Foundation of the Covenant, and the  
Fountain of all saving light to the Gentiles, (as Jews) hath  
all the fulness of God-head grace, love, holiness, power,  
Sec. in



*Section 16.* &c. in him. But hath God promised to give Christ for a Mediator to every one that well useth the reliques of created light? Or hath he promised to admit all or any into a covenant of Grace, who do their best to get life by a covenant of Works? Nay, rather he hath threatened the contrary, as I hinted in my former piece, *Gal. 3. 10.* As many as are of the works of the law, that is, will be doing for life, and depending upon their obedience to the law, (written in the book of Scripture, which is more, or in every mans heart, which is less) are under the curse; and if under the curse, they are (as I said) sure enough under the fall. *R. F.* quoteth other Scriptures, as *Isaiah 49. 6. Isaiah 60. 19, 20. Luke 2. 22, 23.* I suppose he intended, *Ver. 32.* but let him or any man make the best, or the most tacher, he can of them, he shall never be able to extract such a promise, as I called for, of that tendency as he would have it, out of them all. That which I called for, was a promise of spiritual saving light and grace, annexed, or adjoynd to the use of natural light and common gifts; spiritual, and saving light and grace, is light of a higher sphere, and a gift of another kinde, i. e. which differeth not in degree onely, but in kinde, from every mans natural light, as much as the work of Redemption, from the work of Creation. Nor doth it follow, because Christ is promised for a saving light to the Gentiles, that therefore he is promised to them upon such an account, if they use inferior light as they ought; or, that because Christs grace is promised to the use of his grace, therefore his grace is promised to the use or actings of nature: Or that because *this light* (as *R. F.*) hath grace, or a promise of grace, annexed, therefore every light hath grace, or a promise of grace attending it. I know there are those, who are Lights of a greater magnitude than *R. F.* that have prompted such a promise, as I call for; yea, many, but the Doctrine which they would shore up thereby, favors so strongly of the Popish *merit of Congruity*, and the Jesuites, *Facienti quod in se est, &c.* flitting up every natural man in a good opinion of himself and his endeavors, that I abhor their prevaricatings upon the Scripture, which, as to a way of salvation, is one, and God is one,  
Gal.

Gal. 3. 20. *r.* Ever (since he revealed the covenant of *Section 17.*  
 Grace) like himself, and of one mind. But these men we *Gal. 3. 20.*  
 have to do with, are inconsistent with the Scriptures, and *opened.*  
 with themselves, in this as in other cases: God having  
 founded all his promises of saving Light, Grace and Glory,  
 in the death and satisfaction of his Son; he never laid an-  
 other bottom, or founded any *such* promises in the Light  
 within every man, or upon their good improvement of that  
 Light. But sometimes they say, Stand still in the Light;  
 and it shall lead thee out of the fall; sometimes there are  
 promises of saving Light, or else a man might continue in  
 the fall and under the curse: either that alone must save,  
 or that and Christ together, by their Doctrine; whereas  
 Christ alone (above the help of that light which every man  
 hath) leads out of the fall, unto the Father, and unto hea-  
 ven, those that the Father hath given to him, to be a Leader,  
 Commander, and Savior unto.

#### (4. Head of Scripture-contradiction.)

##### Concerning the Law.

###### Section 17.

**T**wo things chiefly I noted in this Section;  
 First, that they affirm, *the Levitical Law was the*  
*covenant of works.*

Secondly, they deny, *that the Law which Adam*  
*had in Innocency written in his heart was the moral Law, &c.*  
 F. calls me to the disproving of what they affirm, and to the  
 proving of what they deny. As to the [first] it being as-  
 firmied by them, it should be proved by them, but he intends  
 to put me to business: now that one place of Scripture I  
 quoted Col. 2. 17. *But the body is Christ,* might determine  
 the controversy, but he saith nothing to it, makes nothing  
 of it, unless you will interpret his silence to be a seeming con-  
 opened.

## Section 17.

sent, or conviction at least. From that Text I argue thus; That which was the Type and shadow of Christ, the truth and body of those shadows, that was Gospel, and not a Covenant of works; But the Levitical Law, and Legal figures were the Types and shadows of Christ, the truth and body, as saith the Apostle; Therefore it was Gospel, and a Covenant of Grace, and not of Works; To clear out this farther for the sake of Gods chosen, who may be for a while, in this point, seduced, I shall open three things.

1. What the Covenant of Works, and what the Covenant of Grace are.
2. Shew the different administration of the Covenant of Grace.
3. Give some arguments farther to disprove the Levitical Law from being a Covenant of Works.

What the Covenant of Works is.

1. The Covenant of Works is that part of the word, or declaration of his will which is pure Law, and a Covenant of Justice, which promiseth life to them that personally, perfectly and perpetually fulfil it, but is the ministration of death to them that break it, in the least Iota, or Punctilio, as we may say, of it. The Covenant of Grace is that part of the word, or of Gods revealed will, in and according to Scripture, which is pure Gospel, issuing forth from Gods absolute free love, wherein he promiseth Christ for righteousness and life, or upon condition of Christs satisfaction, to give righteousness and all that appertaineth to salvation, unto all that are Christs peculiar purchase, whether of years, or infants. These two Covenants are of differing kinds, and contradistinct each to other.

Differences specified.

1. The one is a Covenant wherein Justice bears sway, the other wherein mercy, and grace or Gods free distinguishing love doth reign, though in a righteous way also.
2. The one sets forth a promise of life, that is, of continuance in that which is given; the other a promise of salvation from sin and death. The former promiseth no salvation, mentioneth nothing of a Savior, or a surety; the latter promiseth restitution, or deliverance from a fallen state.
3. The Condition and foundation of the one is mans personal obedience; of the other, Christs obedience and satisfaction.

satisfaction thereby to the justice of God, on others behalf, for whom he freely becomes a surety: Hence the Covenant of Grace is called a Testament, as well as a Covenant, not so, the covenant of Works. *Section 17.*

4. The one admits of no failing, upon pain of present death, and accepteth of nothing but all, or the whole payment of the debt by the party himself; the other admits of a surety, and though it allows of no sin, yet it gives forth a pardon, with faith and repentance, and accepteth of what is given, and acted, when first the person is accepted in Christ, and a willing mind is wrought by the Spirit. This were easie to demonstrate from Scripture, but that I study rather to contract then enlarge.

2. The covenant of Grace admits of a twofold administration; thence it is called the Old and New Testament. A covenant, yea, a Testament or will of Christ it was before his death; and since. That, which the Scripture expressly calls the Old testament, or covenant, *Heb. 8. 20.* was but the old administration of the covenant of Grace, the old copy of Christs will: that, which it calls the new covenant, is the old, is the old for substance, though new, for the administration; the new copy of Christs Will. *The Covenant of Grace*

First, the old and new, is one for the substance, one Testament of Grace, one Gospel of life, and good tidings of salvation by Jesus Christ; from the first promise to *Adam*, and *Eve*, after the fall, to *Abraham*; from *Abraham* to *Moses*; from *Moses* to the Prophets; from the Prophets to Christs death; from Christs death to this day; from this present time to the end of time, and to all eternity. For the clearing of this, let the Apostle be heard speak, or the holy Ghost rather by him, *Heb. 13. 8. Christ the same yesterday, to day, and for ever.* As Christ-personal, so the doctrine of Christ, and of salvation by him is the same in essence and substance, without change; and in his covenant, without alteration, *Heb. 13. 13.* The true believing Fathers of the Old Testament, did, all of them, embrace the same promises; for the substance, that we do. Christ then to be exhibited, and Christ now exhibited in the flesh, and in his grace and Spirit, is all one, yesterday, to day, and for ever.

1.

One for the substance.

Section 17.

*Adam and Eve* had Gospel preached to them; *Gen. 3. 15.* Christ, that eminent Seed of the woman, which should break the Serpents head, i. e. by sufferings, and satisfaction to God, should overcome all the power of his temptations of the elect, the redeemed seed, before God. *Abraham* had the Gospel preached to him; *Gal. 3. 8.* concerning justification by free Grace. The promise of Christs coming out of his loins contained in it the promise of life and salvation: so did the promise of Gods being a God of him; and of his seed. God holds up the same covenant from *Abraham* to *Moses*, for he renews it to *Isaac*, *Gen. 26. 4.* And when he puts a message into *Moses* mouth, he calls himself the God of *Jacob*, as of *Abraham* and *Isaac*, *Exod. 3. 6. 16.* which shews he dealt with *Jacob* after the same covenant, and so would he carry it on with his posterity then in *Egypt*. In *Moses* time it holds in force when the Law is given, as the Apostles clears it, *Gal. 3. 18. 17.* The moral law was not repeated to disannul the promise, but to make way for a discovery of the need of the promise: and *Moses* preacheth the righteousness of faith, *Deut. 30.* compared with *Rom. 10.* In *David* and the Prophets times the same Gospel-covenant is upheld: thereupon we have the account of Christs line and genealogy all along, *Matth. 1. Luke 3.* and many precious promises of him accordingly, *Rom. 1. 1, 2.* That which *Paul* preached was promised before by his Prophets in the holy Scriptures; and as any believed, they were partakers of the saving benefit of this gracious covenant, *Rom. 3. 21.* The righteousness of God, or his righteous way of saving sinners by Christ (without our personal obedience to the Law and without the Laws discovery, as it is a covenant of Works) is now manifested by the preachers of the New Testament, that before was witnessed by the doctrine of *Moses* and the Prophets, under the old administration. The Apostles, all of them preached for substance, what was in *Moses* and the Prophets, *Act. 26. 23.* that Christ should suffer, &c. and be a light and salvation to the ends of the earth. *Act. 13. 47.* *Peter* professeth, *Act. 15. 11.* this was that he taught and believed, that we through the grace of the Lord Jesus shall be saved, as they;

Rom. 3. 21.  
opened.

as who? as the believers of the Old Testament. It was the *Section 17.*  
 grace of the Lord Jesus Christ that saved, then and now;  
 and if any mixed Gospel be taught, not that which was of  
 pure grace from the beginning, the holy Ghost, *Gal. 1.*  
 would have the doctrine and the Doctor accused.

Secondly, The manner of dispensation of this Gospel-co-  
 venant was different from that it is since Christs death. 2 In the ma-  
ner of dispen-  
sation.

1. It was administered after a legal and servile way, urged  
 with legal conditions of doing, and darkly veiled over with  
 Types and Ceremonies. They heard of doing more then  
 believing, and the administration grew, as the Apostle  
 saith, *Gal. 4. 24.* unto bondage: every carnal heart con-  
 ceiving there was nothing ministered of righteousness or  
 strength at all from another: and being called and counted  
 nothing but Law, hence it is that the spirit of bondage is  
 said more commonly to sue that Old administration: The  
 Church, in this time, was considered as an Heir, in its mino-  
 rity. As an Heir it was free, but as an Infant, or in its mino-  
 rity, it was but as a servant, under Tutors and Governors,  
*Gal. 4. 1.* As an Heir, true believers had then the Spirit of  
 Adoption, and Liberty; As a Childe, it had the spirit of fear  
 and servitude. And as it was but a dark and servile admini-  
 stration, comparatively to what it is; So,

2. There was but a scanty proportion of graces and  
 gifts (as to the generality even of true believers) they had  
 little illumination, and a small measure of sanctification (I  
 speak of the greater number of the Saints) to what is, and  
 will be given since Christs Ascension, from the greatest to  
 the least.

3. The dispensation of Grace, and its covenant was but  
 to a few families for a time; and afterwards but to one na-  
 tion, springing out of those families; under the new admini-  
 stration the Covenant is made with all sorts of families, and  
 with some of every nation. In stead of one there have been,  
 and are many Churches, *Acts 9. 31.* and *15. 14.* Every  
 where God hath had, and will have a people taken out from  
 among the Gentiles, or nations, a select company, for his  
 Name.

4. The seals, and witnesses of the Testament are altered  
 from

**Section 17.** from Old to New; and although the writings of the old copy remain, i.e. the Books of the Old Testament, because the substance of the covenant is there to be read, and understood by the shadows, yet there are new writings added, i.e. the Books of the New Testament; for clearer understanding, and more assurance of faith, when both are compared together. The reason of the whole change of the old ad-

The reason of the change of old into new administration.

Heb 8. 7. opened.

ministration to the new, in the particulars named, was faultiness or imperfection. It is the wisdom of God to proceed from ways less perfect, to that which is more perfect: *Heb. 8. 7. If that first Covenant or Testament, that is, the first administration of the covenant of Grace, had been faultless, then should no place have been sought for the second. How was it faulty?*

1. In that it made nothing perfect, *Cap. 7. 19.* All in that old way, especially the Sacrifices, being typical and shadowy, they of themselves could not take away sins; therefore Christ, whose body was fitted for a sacrifice, he comes and puts by the shadows and types, *Heb. 10. 9.* He takes away the first administration; that he may establish the second; the perfection of his own sacrifice; and all that attends it in the new administration. His blood stancheth all other blood, stays the further shedding of the blood of Bulls and Goats; and he coming by Blood, and not by Water only, hath left to his Church a commemoration and obligation of both, in his new Institutions of Baptism, and his Supper.

2. In that people could not (as it was dispensed after the manner of a covenant of Works, though not so in it self) possibly see how to stand or continue in it. They stumbled at the Ceremonies, and stuck in the Letter of the Law, and could not see unto the end of that which is now abolished, *2 Cor. 3. 13.* But whence was the fault? God was not to be blamed, nor the substance of his Covenant; but he lays the blame upon them, who were willing to stand under such an administration, and would not look to the kernel, marrow, and substance of it, which was Christ. But as it was the Jews infidelity which turned (as to them) that which was a covenant of Grace into a covenant of Works, sticking

ing in the rinde and bark of the Ceremony, and which excluded and shut them out from the Grace of the covenant; so do many thousands under the new administration (the greater is their sin) insist upon terms of doing and obeying the Light within them; and God lets them go on, and work their heart out, if they will, for life; let them get it, win it, and wear it; although he tells them it is impossible; for if the Jews in all the Ceremonies of old should have looked to Christ in them, and beyond them; the Gentiles should upon the first hearing of Christ, believe on him, and begin and end all their duties, with the use of all New Testament Institutions in him, or they will lose all their labor, as did the Jews.

3. I shall adde a few Arguments to disprove the Levitical Law from having been a covenant of Works. Arguments to disprove the Levitical Law as no covenant of works

1. It was a covenant outwardly made with the people, and that the people outwardly made with God, *by sacrifice*, *Psalm 50. 6.* But the covenant of Works was never made *by sacrifice*, it admits of no expiation or atonement. The sacrifices under the Law were shadows of that blood, which is the blood of the everlasting covenant, *Heb. 13. 20.* The blood of Christ, the blood of the New Testament, or the new administration of the covenant of Grace, not to be altered, but to abide for ever in its all-sufficient vertue and efficacy.

2. That which carried all along with it remission of sins, was no covenant of Works, but of Grace; but the Levitical Law had remission of sins going along with it: for as the Apostle reasoneth, *Heb. 9. 22,* with 18. without shedding of blood there is no remission; whereupon the first Testament, or \* disposition of Christs will, was not dedicated without blood: but that there might be assurance of remission to believers even then, that blood was shed, which, not being able to take away sin of it self, did type out Christs blood, which could and should effect it. A covenant dedicated by blood, first typical and then true, is the same for substance.

3. In the Levitical Law was a Mediator, a Priest daily to offer, and a high Priest once a year to offer the incense of mediation



## Section 17.

mediation in the Holy of Holies ; in the covenant of Works there is no Intercessor or Mediator ; but we have in the covenant of Grace, Christ our Priest, and high Priest, answering that in the new, which was typed out in the old dispensation. *Heb.* 9. 15. For this cause he is the Mediator of the New Testament, &c. and *Ver.* 12. by his own blood he entered in once into the holy place, &c.

4.

4. In the Levitical Law was the Mercy-seat ; there is no Mercy-seat set up in a covenant of Works. There was a common favor in it, that God should vouchsafe to enter into covenant with his Creature upon any terms ; but as there needed no mercy before it was broken, so when it is broken, there is judgement for the sinner without mercy. It is the covenant made with Christ, upon his satisfaction to Justice for others, that he becomes our Propitiatory and Mercy-seat. Many more Arguments might be added, I conclude with this,

5.

5. and lastly, The Levitical Law, and all the old administration, was a *Testament*, and called the first Testament, being the first disposition and discovery of free Grace ; but a covenant of Works is no Testament, nor any where in Scripture so called : for a *Testament* requireth the death of the Testator, *Heb.* 9. 16. Christ of necessity therefore must die to ratifie the *Will*. A covenant of Works exacteth death if it be transgressed ; but it is the death and blood of the sinner. Under the Levitical Law the transgressors did not die, but the beast died for the transgressor ; which plainly shewed it to be a covenant of Grace and gracious Testament, wherein the death of Christ is accepted, not the sinners, as that by which, all the Legacies of the *Will*, and good things of the Covenant, are both purchased and affixed.

As to the [*Second*], particular noted in the beginning of this Section, viz. *That the Law which Adam had in innocency written in his heart, was the moral Law* : this they deny, and R. F. \* to back J. Naylor addeth, [*for thy saying that Adam was under a covenant of Works (and the same) thou canst not prove it.*]

\* Page 11.

Rep. What he meaneth by (*and the same*) I do not well under-

understand; it is well if he understands himself. If his sense be, that I cannot prove *Adam* to have been under a covenant of Works, and the same with the Levitical Law, which he holdeth to have been a covenant of Works; I acknowledge it is against my judgement, and conscience ruled by truth, to confound the covenant of Works and of Grace together. I have even now disproved the Levitical Law, as no covenant of Works, for the substantial matter and living form of it, and therefore cannot speak daggers, or contradictiously say, That the covenant which *Adam* in Innocency was under, was the same with that which true Believers of the Old Testament were under. If his meaning be, that I cannot prove *Adam* to have been under a covenant of Works, and the same which is contained in the moral Law, or ten Commandments, given on mount *Sinai*, and written in Tables of stone; I shall premise a few positions of truth, and then produce a few Arguments for the Affirmative. The positions I premise are these.

Positions of  
truth about  
the covenant  
of Works in  
Adam, and the  
Moral Law.

1. *Adam* was created in the image of Gods goodness, holiness, justice, &c. *Gen. 1. 27.* else his nature had not been perfect, *Eccles. 7. 29.*

1.

2. The covenant of Works is a covenant of Goodness, Holiness, and Justice, as is the Commandment moral, *Rom. 7. 12.* ordained to life, by the keeping of it, but found to be unto death after the breach of it, *ver. 10.*

2.

3. *Adam* stood and fell as a publique person, representing all mankind that were in his loins, *Rom. 5. 14.*

3.

4. The condition of his standing in life to eternity was, by the strength of that image of God given him in creation; to do all that was written in his heart, and to obey any particular positive precept of God, as it should be revealed to him.

4.

5. The Moral Law (contained in the ten Commandments) may be considered abstractly and nakedly in the matter, or as clothed and formed with circumstances.

5.

1. Abstractly, It is a bright beam of Gods holy, good, and righteous Nature and Will; and the Idea or express representation of that which was perfectly written in mans heart, in the time and state of Innocency.

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2. As clothed with circumstances, and so it is, either inservient to *Adam* standing, and his fallen posterity that would rise, and stand in and by the covenant of Works: or subservient to *Adam* and *Eve*, and the Seed of the woman, (Gods chosen) who being fallen as others, were to be raised, ruled and saved, in and by the most free covenant of Grace.

The circumstances that make the Moral Law subservient to a covenant of Grace, are,

1. The Preface to the Precepts, a free Promise; so God began with *Adam* and *Eve* after the fall, as with the Israelites, *Exod.* 20. 2. *Gen.* 3. 15.

2. It is given in the hand of a Mediator, *Gal.* 3. 20. *Moses* was the Typical, Christ the true Mediator, who (because God loseth not his Justice in the covenant of Grace) undertakes as a surety for some (the Elect) to pay their debt, both forfeiture and principal: the forfeiture, by his Passive obedience; the principal, by his Active obedience, for their justification, *Joh.* 1. 17. and *Rom.* 3. 31.

3. It is a directory and rule to true Believers (as it is also in Christs hand, guiding them by his Spirit) for the ordering of their sanctification, *Mat.* 5. from *ver.* 17. to the end.

The circumstances that make the Moral Law serviceable to the covenant of Works made at first with *Adam*, are the ingredients, attendants, and effects of that Law: As,

1. The absolute perfection of it.

2. The manner of promulgation, with thundering, fire, blackness, darkness, tempest, sound of a trumpet, terror of voice, &c. *Exod.* 19. *Heb.* 12. 18, 19, 20.

3. The rigorous exaction of all the debt, at the hands of sinners, with threatening of death, *Gen.* 2. 17. and the curse, *Deut.* 27. 26.

4. The tryal of the creatures strength, as was that prohibition to *Adam*, *Gen.* 2. 16, 17. *Exod.* 20. 20. to restrain from sin.

5. The discovery of transgressions, *Gal.* 3. 19. increasing of wrath in the conscience, *Rom.* 4. 15. and holding the whole world under guilt, and some under the sense of a sinful estate, *Rom.* 3. 19.

6. Although God in giving the Law with all these ingredients, attendants and effects, had Gospel-purposes, to his true Israel; yet, that the Moral Law, clothed with these, (last mentioned circumstances) doth lead to Christ, or to the promise of life by him, it is onely *Intentio agentis*, the scope of God, to work by contraries; not *Intentio operis*, properly the work of the Law before Faith; but, what it doth work (upon the Elect) it is by accident, as the Spirit by his effect of keeping them under bondage a while, wearieth them out of conceits of self-righteousness, &c. that they look after Christ. For the Moral Law is not contrary to the promise, or so against the promises of God, that it can forbid a Mediator, or a pardon, from another way, though it provides none of it self; nor so against them, but that God can, and doth provide a Righteousness in a Surety, when the Debtor, the Sinner, hath none of his own; and neither the Law, nor Sin, can put God besides his purpose.

7. The Moral Law was so perfectly written in Adams heart in innocency, as it was never perfectly revealed, nor half so clearly known after he fell, till the Lord gave it in writing upon Tables of stone, and upon Books. *Rom. 5. 13.* *Rom. 5. 13.* It is granted, *Until the Law sin was in the world, but sin is opened, not imputed when there is no Law.* Diverse kinds of sins were not known to be sins; original guilt and filth was not taken notice of: *until the Law.* Albeit God imputed sin, yet men would not charge it upon themselves; nor did God charge it in this life so closely, fully and particularly home, either upon the Jews or upon the Gentiles consciences, till the written Law came amongst them.

8. The covenant of Works was onely, at first made, or entred with Adam standing as a publique person, representing all mankind. It was never made with any else since the state of perfection. Distinguish we must between entering or striking this covenant, and maintaining or holding of it up. God entred not, strikes not up with any fallen son or daughter of Adam; he will never trust any meer man with it upon his single bond, when as Adam betrusted with the whole stock, broke himself and his posterity: but onely, he

*Section 17.* keeps it up with reprobates, and with them that insist upon the condition of their own obedience, thinking by their own strength to fulfil the Law; and by their own righteous and religious performances, to make amends to his offended Justice, and to attain life in such a way of works, *Matth. 19. 17. Rom. 2. 13. Gal. 3. 10.*

These things premised and pondered, it will neither be difficult (as *R. F.* imagineth) to draw up proofs, and Arguments, nor yet to believe, or be convinced of this Affirmative truth; which he, *J. Mayno*, and others, have formerly denied, *viz. That Adam in innocency was under a covenant of Works, and that he stood by the Moral Law written in his heart, and by the observation of the positive branches given him in command, according to that Law.*

*Adam in innocency under a covenant of works, and stood by the Moral Law.*  
Arguments to prove it.

1.

*Argument 1.* Either he stood under the Covenant of works, or was under the Covenant of Grace, or he was under no Covenant. Under none he could not stand, live or breathe: He was certainly upon some terms of agreement with God, being made in his image, and in communion with him, and yet a creature under the Law of his Creator. The covenant of grace and reconciliation by Christ it was not; for there was no variance nor breach of friendship as yet, between God and *Adam*. If it was not of Grace (except a common-creation favor to be in some sort or other) it was a covenant of works. Some indeed speak of a covenant of Nature, but that is all one with the covenant of Works: variety of expressions must not lose us the truth, as they do not alter the thing it self.

2.

2. He that was under an engagement of personal, perfect conformity to Gods holy nature and righteousness will, every instant and moment of time, upon his single bond, in his received strength, without promise of a salary, or super-added abilities, was under a covenant of works: But this was *Adams* case and state in innocency; he must conform to all that which he had perfect light and strength for. A perfect stamp there was of Gods Law, (which we call the ten Commandments upon his heart) they being the perfect beam of Gods holiness and righteousness: none stand bound for him, all his posterity are bound in him: the promise is only

only that he shall live; if he continues every moment as *Section 17.*  
perfect as he was made, which we gather by the threatening;  
if he fails but in the least; eats but of the Tree of know-  
ledge, a Tree of tryal, he shall surely dye. And the Moral  
Law faith the same, consider it with its rigor, out of the  
hand of a Mediator; Do this, and live; do it not, fail in the  
least, at the last moment of time, or sin but at the first mo-  
ment of being; and thou shalt dye the death. Therefore  
he, and all in him; were under a covenant of works, and  
while he stood; he stood upon his own legs, given him in  
the first moment of creation.

3. That covenant which he fell under when he fell, that  
he stood under the terms of while he stood: But *Adam*, as  
a publique person, and all in his loins, fell under the penal-  
ties of the covenant of works; for as all sinned in him, by  
that one transgression, in eating the forbidden fruit, (a sin  
both against his inward created principles, and against a po-  
sitive Moral precept) so death passed upon all men, *Rom. 5.*  
*12.* And all are born (for that sin) children of wrath, and  
under the curse of God, *Ephes. 2. 3.* Therefore *Adam* stood  
under the covenant of works, and its legal, conditional per-  
formance, and promise of life, no longer then he continued  
perfect as he was made, and sought out no inventions and  
wanderings from the law of his creation and Creator.

4. If the covenant of works was not made with *Adam*  
in innocency, (seeing he was a publique person) God could  
not in justice require satisfaction of his posterity under the  
fall, and in misery: But he requireth just satisfaction of  
*Adams* posterity under the fall, and in misery: The just sa-  
tisfaction that is due to him, is not only the suffering of in-  
finite punishment, for the offence against him, who is infi-  
nite; but that perfect obedience, due to him from creati-  
on, which *Adam* had strength to have performed in inno-  
cency, viz. strength to have kept in that perfect state, and to  
obey any command, that God, as Creator, might, in a just  
way; give unto his creature: This just satisfaction, some  
poor creatures meet the fall; will attempt to give to God,  
first, in a way of suffering, partly here, partly in a signed  
Purgatory; and moreover they will undertake to satisfy  
God

*Section 17.* God in a way of active obedience; endeavoring to compound with their offended Creator; and to pay a part for the whole; and while they attempt impossibilities, they are found debtors to the whole Law, *Gal. 3. 3.* Now, albeit God makes not, nay, renews not the covenant of works, no not by the death of Christ (as some would have it) with any man since the fall; yet keeping them under the penalties he lesseth not his right of exacting the principal debt, and he doth require it of those who will be paying a part for the whole, to get life thereby: Therefore, such a covenant *Adam* was under in innocency, as obliged him to pay the whole debt of the Moral Law in its rigor. Again, suppose a poor soul falls under the conviction, that all is due, which was given, but lost; and doth not say to God, Take a part for the whole; or, have patience with me, and I will pay thee all: but I can do nothing at all, I can suffer nothing, to satisfaction of an infinite Justice, in finite time; God now standing upon his Justice (and he must not let his Justice fall, though the creatures righteousness be lost, and the sinner fallen so low) cannot give life to this poor sinner, upon the terms of his father *Adam's* covenant in innocency. And if Gods infinite grace, his peculiar electing-love, findes out another way of life, and the onely way of salvation (for the way of works, by a meer creature, as to preservation of Gods image and communion-life is lost, and as to salvation, i.e. recovery of a lost life; that is not to be found by the invention of men or Angels) this way that God himself findes out, or makes discovery of, is in so just and righteous a way, that he lays the foundation of the covenant of grace, in the satisfaction of a righteous Surety, the Son of God, the Lord Jesus Christ; who was not bound to pay the forfeiture or principal for himself; nor was he bound to become man, or assume our nature; but (upon supposition of Gods decree) he voluntarily undertakes the office and work of redeeming and saving the Elect, (fallen with others) thereupon he stands obliged to assume their nature, (in which onely he could obey and suffer) and he doth assume it, for the persons (the children of the Election, *Heb. 2. 14.*) for their sake, and on their behalf, according to that Scripture.

And

And having taken their nature upon him, he is made under the law, deeply now in debt for their sakes; all which he pays actively and passively; and by the meritorious satisfaction given now to Justice, (accepted by grace at the hands of such a Surety) he obtaineth eternal redemption for Gods chosen. But I ask of R. F. Why must Christ the Surety, pay the Elects debt of obedience to the Moral Law in all perfection, of nature and life, if they did not owe it? How came they to be so indebted, if their father *Adam* was not under the debt, broke, and run away among the trees of the garden, and left them under the obligation wherein he was before he turned bankrupt?

5. That whereof every man hath some reliques written in his heart, that *Adam* in innocency had (as a perfect bond and obligation) written perfectly in his heart: But every son of *Adam* hath some reliques of the Moral Law, and ten Commandments, with the ingredient rigor of attendant condition and effects of a covenant of works, written in his heart; viz. That he ought to have a God, and a worship, and that futeable to the Deity, with solemn time for worship; and the characters of the second Table, are yet more legible in every mans heart, with impressions that produce the effect, which the Apostle speaks of, *Rom. 2. 14, 15.* the work of natural conscience, that tells him of an obligation to his Creator, and excuseth or accuseth (in matter of fact) as he acteth according, or contrary to the light of the Law written in part, upon his stony heart, and afterwards perfectly, upon Tables of stone: these forfeited reliques are given back, of Gods common goodness and bounty to mankind; and as the remains and ruines of a stately fabrick, they demonstrate what was once standing in beauty. The best light in men (without the new birth) carries them to the repairing of this fabrick by works, although that way to life is shut up, and kept as by the flaming sword, impassable, after every mans best endeavors. But when the children of *Adam* are laboring after life, in the way of their working, as the condition and cause of life, it is strange they should not know what stock their father had in his hands, nor upon what terms he and they stood in with God. I wish

Gen. 3. last.



*Section 17.* it be not the scope of *R. F.* and *J. N.* with others (as is the Papists design) to extol *Adams* state in innocency, above a covenant of works; nor to magnifie the grace of God, but (as holy and blessed *Mr. Cotton* saith) to derogate from the grace of Christ.

\* *Expos.* upon  
*Ecclesiastes*,  
pag. 163.

1 *Object.*

\* *Discovery* of have argued for: *The covenant of works* saith, *Do this and live*; but he had the life already, while he stood in it; and so it was not to be obtained by working.

*Ans.*

He had it, while he had it, upon condition of working; it should have been continued to him upon that condition. Life once lost, in that covenant, for want of working, or for bad work, cannot be obtained again by the parties themselves that lost it; yet if men will be doing for life, God permits them to go on, and let them see at last, how they have lost all their labor, as well as their life.

2 *Object.*

But the Law was added because of transgression, which if it had been before the transgression, could not have been.

*Ans.*

The quite contrary is more clear; if the Law had not been before the transgression, viz. of *Adam*, *Adam* had not been under transgression, for what is sin but the transgression of the Law? *1 John 3: 4.* And it was added, not to the transgression; but because of transgressors; sins were now multiplied in the world, and men would neither charge the first sin, nor the last, nor any upon themselves as they should, to become sensible of the need of the promise, and of him to whom the promise of salvation was primarily made; therefore, the Law was as a glass held before them, to shew them their spots, and it came with an accost to self-justifiers (as to this day it will come) to be clapt upon the backs, the consciences of transgressors.

*Gal. 3. 19.*  
cleared.

3 *Object.*

But why stood not *Moses* by the Moral law? *J. N.* tells us, *That Law which was given to Adam was, Thou shalt not eat* (of the Tree of knowledge, I suppose he means, for an absolute prohibition of eating, *Adam* had not, but a liberty of eating of every tree; that excepted) which in *Scripture* is called the covenant of works.

*Ans.*

That was but a positive branch of the Moral Commandment, for trial of his love to God, and of his obedience

ence in one kinde; but to stand obliged to all kinde of obedience, answerable to the *Written Law*, with the *tag* (as the Martyr called it) *at the end of the point*; death and the curse attending the first transgression, so no less then a covenant of works; and as hath been shewed and proved, (as such a covenant) was only then made, and carried with all mankind.

Is R. F. his reason any better? *Adam had not the Law* \* Page 12.  
in which the ten Commandments were given; for it was written 4. Object.  
in (the Law with the ten Commandments) four hundred years after Adam; and was given to him in paradise, wherefore he was not under that Law and Covenant of works.

Ans. 1. The Law [which] the ten Commandments, is more then the Law [of] the ten Commandments. Although no Law but the ten Commandments was written in Tables of Stone, (yet the Ceremonial Law (which hath been disapproved from being a covenant of works) was given at the same time, or in the same forty days that Moses was upon the Mount. Now, no man (that I know) hath the Ceremonial Law was given to Adam in Paradise, or that he was under this Law before his fall.

2. As Adam was under the Ceremonial Law after the fall (above two thousand years before it was given to Moses) so he might be (and it hath been proved he was) under the whole Moral Law, as a covenant of works, before the fall, notwithstanding the long space of time between his innocency, and the promulgation of the ten Commandments on Mount Sinai.

3. The reason of R. F. to the contrary, is of no more force, then if one should argue; The promise was given to Abraham two thousand and fourscore years after Adams sin, therefore it was not given to the Patriarchs, nor were they under a covenant of grace before Abraham; which so say, would be manifest contradiction to the Scripture; and a *Non-sequitur* in Reason; and such is R. F. his Divinity and Logick also.

## Section 18.

## Section 18.

Scripture-general commands include particular persons, and oblige to acting by virtue of such commands.

The absurdities of the contrary doctrine.

1.

2.

3.

4.

Ephes. 6. 2.  
explained.

**O** F this Section R. F. takes no notice; wherein I had noted what was *Evangelical* in his *Letter* to the *Rev.* *Exposition*, page 68. (not 9, 10 as was printed before). That is no command from God to me, what he commands to another? contrary to the whole Decalogue, *Exod.* 20. which speaks to all, in speaking to one, [Thou]. And the mystery of ambiguity in this kind of doctrine, lies here. The word of Command in Scripture is not a command to them all they have a word within them; *neither* (as R. F. adds) *did any of the Saints, which we read of in Scripture, all by the command which was to another, nor having the command in their hearts; I challenge to find an Example this.* By this doctrine, 1. All the Scripture commands (as such) are made void, stand for Cyphers, are of no Authority by them selves, and no ways binding to carnal men, who want the perfect principle that Adam had, or the Spirit of grace which the Saints have; whereas moral commands in Scripture, are of perpetual obligation; whether men have a principle, or a Spirit to hear or forbear, *Exod.* 2. 7. And, 2. As if, what God commands one Saint, as a Saint, he doth not command all Saints, as such, *Mark* 13. 37. and *Luke* 12. 4. I say unto you my friends, Fear not them that kill the body, &c. is a command obliging all his friends; Or, 3. There must be a particular Scripture for every Saint, and every action that he puts forth; Or, 4. A motion from within, must be above the motion from without in the Scripture; whereas the Spirit of God is of one, and the same authority in the Scripture, and in the heart, and he moveth to duty by commands, 1 *Thes.* 4. 2. 1 *John* 3. 23. *Job.* 1. 8. Have not I commanded thee? yea by the written commandments he presseth Christians upon duty, *Ephes.* 6. 2. Honor thy Father, and thy Mother, which is the first commandment with promise. The motive here is threefold.

1. The Commandment of the written moral Law.

2. The

2. The promise annexed, That it may be well with Section 18. thee, &c.

3. This fifth commandment is the *First* of the second Table; and the *first* of the Ten that hath a promise, and a special promise expressly added to it. All the ten have (as the Decalogue is subservient to the covenant of Grace) a general promise prefixed, and the second, a general promise inserted; but this is the first and the last indeed, the only one of the ten, that hath a *special express promise* added to the keeping of it. A command so backt and supported, is no small encouragement; it being also a command of the holy Ghost, as certain, as any he brings to the heart; Or,

5. As if what is spoken to all, is spoken to none, till the person be named, or pointed out by the finger. It will be accounted negligence and carelessness in children, or servants, when the Governor of a family ordereth to them all that the doors be shut up at night, if none of them look after what is ordered: and in a troop of souldiers, not to take the alarm at a distance, but the Drum must be beaten close by the ear of every one; or else none will stir from their quarters: such an abuse of commands to Saints, is made of Scripture-general commands, by these men who list themselves for Saints. The allegations and objections of *Ed. Burroughs* \* weighed in the ballance of truth, will be \* Page 7. too light.

1. *I challenge to finde an example.*

1 Objection answered.

*Answ.* What are all the examples of the Saints acting after the pattern of other Saints who had the express precept? 1 *Thes*, 1. 6. ye became followers of us, and of the Lord, &c: so that ye were ensamples to all that believe in Macedonia and Achaia. Christ gave the Apostles an example of Self-denial, with a command of taking up the cross, and following him: The Saints at *Thessalonica*, acted by this Command, and after the Lords, and the Apostles example, and became exemplary themselves, for others that believed, to act after them, and suffer also. Commands of this nature to others, they took to be to themselves, and are commended for such kinde of obedience. *Acts* 1. 4. The Apostles have

Section 18.

have a command to keep together, and not to depart from Jerusalem &c. and *Act. 2. 42.* the converted three thousand (which are a superabundant number of examples) continue steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers: here is acting sufficiently, and constantly by virtue of the command, for keeping fellowship, given to the Apostles more immediately, and to them but remotely, and at the second hand.

2 Object.

2. 'Tis alledged, *The Saints obeyed every one their own command; one was sent to Baptize, and to preach the Gospel: another was sent, not to Baptize, but to preach the Gospel.*

*Ans. 1.* Saints, as such, have general duties incumbent upon them, and none of the commandments of God, that belong to them as Saints, are grievous unto their regenerate heart and part.

2. To Baptize, and to preach the Gospel, are duties imposed but upon some Saints, and acts belonging to special office and commission, or mission at least. Some may be sent to preach the Gospel, that have not office or mission of Baptizing, as *Act. 13. 19.* But none were in office or mission to preach the Gospel, but might and did, as opportunity was offered, baptize also, as *Act. 8. 35. 38.* And *Paul* himself did Baptize, and was commissioned for it, though his principal work was preaching, *1 Cor. 1. 15, 16, 17.* Christ sent me *not* to Baptize: [not] there is hyperbolical; That seems simply and absolutely to be denyed, which is to be understood but in part, and comparatively, in respect of the greater and more constant elaborate employment of preaching, as is the Lords manner of speech, *Jer. 7. 22, 28.* But such as *Paul* Baptized, (as few as they were) he did not Baptize, short of, besides or without a command. And in short, every one in his particular vocation, the Apostle in his place, the Pastor in his, the Church in their relation, the Husband in his place, the wife in hers &c. are to obey the commands given to those relations; But,

1 *Cor. 1. 15,*  
16, *denied.*

3 Object.

3. *You go to day, as you call it, by imitation from the Letter without.*

*Ans. 1.* Imitation properly respecteth examples; and obedience,

obedience, precepts; and it is but duty, and obedience to *Scripture* 18. hearken to Scripture-commands for imitation of holy, and godly examples, *Ier.* 6. 16. *Philip.* 3. 15, 16, 17. and *1Thy.* 4. 9.

2. While professors old and new decline the old and good paths, let them beware of dangerous precipices, of Apish, Popish, Monkish imitations, and of un-warrantable preferences to the Prophets extraordinary Raptures, and Po-  
tures, such as those, *Isa.* 26. 2. *Ezek.* 4. 9, 10. &c.

4. You go to duty, in your own wills and time, your facts. 4. *Object.*  
*See is not accepted.*

*Ans.* 1. They that look rightly to a Scripture-command, will eye the maner, end and other circumstances, and watch unto seasons of prayer, reading, hearing, &c. required in Gospel-times.

2. Every duty, or performance, to which a Saint is duty tyed by a command, respecting his relation, and calling (and consequently his person) is accepted by God for the matter of it, because he requireth it: but his person is accepted as he is a Believer, within the covenant of Grace, and hath Christs righteousness reckoned to him for his justification; and he is also accepted in the sincere Gospel performance of a duty, not for the works sake, but for Christs sake.

5. You go without the moving of the Spirit, in your own strength, and you know not what a command from God in the Spirit is.

*Ans.* This might be laid in a carnal mans dish, and at an unbelievers door, but being an objection against Saints, to beat them off from performing duties by reason of a Scripture-command, is as false, as it is bold and daring; For,

1. Every true Saint hath the Spirit dwelling in him.

2. There is no warrantable evidence that the motion is from Gods Spirit, if it be not according to a Scripture command; and if it be according to it, it is as uncharitable, as untrue, to say the holy soul goes without the moving of the Spirit. A command from God in the Spirit, is no other, What a com-  
for the matter of it, then what already he hath commanded in the word of Scripture, and that which he forms and stamps  
mand from God in the Spirit is.

**Section 12.** stamps upon the fleshy tables of the heart, by the Spirit of the living God, so effectually that the mind understands it, and the will obeyeth it, in newness of spirit.

3. The Spirit of God is free to move when he pleaseth, in and upon the heart; but the Saint is obliged to duty, when, through the flesh, he is very dull, and indisposed to it, *Matth. 26. 41.*

Who act in their own strength

4. He goes in his own strength to duty, who follows the light of a natural conscience onely, or undertakes it in the strength of his natural parts, or moral abilities, or common gifts of the Spirit: but it is one of the greatest scandals which I have known-cast upon the Scriptures, and upon the Saints together, to say, *they go in their own strength to duty*

Who in the strength of Christ.

*who act by virtue of a Scripture-command:* for although they have not such movings and stirrings of the Spirit, at one time as at another; yet, in sense of greatest deadness they act their faith for acceptation of their persons, and believing the work is duty indeed, trust not to the stock of grace within them, but act faith again upon Christ for fresh influence, and new supply in the present performance, ordinance, or exercise; And another is like unto this, that *they know not what a command from God in the Spirit is:* when as every Saint more or less hath had a twofold experience about the commandments of God, and from him: one in a legal way of ministration; when the commandment

Saints experience about a command. 1 Part.

Rom. 7. 9. 10. opened.

comes, as *Paul* speaketh of himself, *Rom. 7. ver. 9. 10.* that is, in the light of its spirituality striking at heart-corruptions, which in their native rebellion rise up [*sin revived*] the more against the commandment (and by the way, it was the written-commandment) as that opposed the Pharisaical pride of his heart [*and I died*] here is yet no Gospel mortification, but legal consternation, *Paul* is slain in his false persuasions, and presumptuous hopes of getting life by his own blameless obedience to the Law. Thus the Spirit of God sets home the law, in its vigor of spirituality, and rigor of exacting absolute freedom from the least swerving thought; and takes off a soul from expecting life in his own righteousness; or by the best frame of heart that he may reach unto: and keeps him (for longer or shorter time,

time as he please) under fears of the second death; and of the *Section 18.*  
 first, because of the second. The other in a Gospel dispensation is experience, by the Saints, when they are through  
 Gospel-enlightning faith, and renovation, made to understand what the covenant of Grace is, and what a Gospel-command: The covenant of Grace calls for satisfaction at Christ's hands, and hath it: The Gospel command from God in the Spirit, is not some sudden impulse, or rare impression upon the soul, which few Saints meet with, but it is every Scripture-precept, which the Spirit of faith, holiness, and liberty, works the heart to a sweet compliance withall, according to the measures of grace received, amidst the present and constant conflict with in-dwelling sin. This was *Paul's* experience after conversion, as he lays it forth, *Rom. 7.* from *ver. 14.* to the end, and in the following Chapter. The command wherewith he had no compliance before, as to the spirituality of it, now he consenteth to, and delighteth in, and complains against that contrary frame of corrupt nature which remained (though it reigned not) and rebelled in him; but as sin served it self, and its own ends; grace, and the new creature made him serviceable to the law of God, the Scripture-command, with which he and his new nature was reconciled; and he that cannot finde something of this experience, will not finde himself a Saint, he that claspeth with Scripture-commands, so far discovers himself to be unregenerate. Let *E. B.* and *R. F.* a little more examine themselves, by what spirit they are acted, while they decline the Scripture-Gospel-Rule.



## Section 19.

## (5. Head of Scripture-contradiction.)

## Concerning Sin.

## Section 19.

Sin visible in  
and to the  
Saint.

**T**O this Section also R. F. is wholly silent, where I had noted from discourse with some of them in Scotland, That, *sin is not a visible enemy to a Saint*, contrary to *Rom. 7. 23.* And I may add, *Psal. 51. 3.* And my sin is ever before me. *Isa. 6. 5.* Wo is me, for I am undone, because I am a man of unclean lips. They that see not their pollutions, have no part nor lot in the work of Sanctification; and they that see not sin as an enemy, and their in-dwelling enemy, are friends, and in fellowship with it: As any are more or less sanctified, they have the less or the more to see; but the more a soul is sanctified, the more he sees his notes to be beams, and the more visible and sensible is the body of sin and of death to him.

## Section 20.

\* Page 12.

Sin groaned  
under (while  
here) by the  
Saints.

**W**HEREAS I had charged them for saying, *All the children of light are called to judge them that say the children of God are found groaning under the burden of sin*, which I called an arrogant assertion, contrary to *Rom. 7. 24.* R. F. \* minceth the matter by a new distinction; *For groaning under sin whilest it is working out, that may be, but to say that the children of God groan under it all their life time, it contradicts the Scripture.* Thus R. F.

To which I Reply, 1. The new distinction (and new, because not founded in Scripture) lies here, that he makes a difference between the time, *whilest the Saints sin is working out*, and *their life-time*: For let us consider how long they are working out their sin, or the Spirit for them, and in them, is that but a part of their life-time? It's a truth, we teach that groaning under a legal bondage of guilt and curse,

curse, and fears of damnation, is but for a time, *Luke 1. 74. Section 20. 75. Rom. 8. 13.* But when they are formed Saints, and endued with the Spirit of Adoption, then they groan, and sigh, and cry out under another bondage; not of guilt imputed, but of guilt deserved, and of corruption felt, as ty- *In what re-* rannizing over the whole soul and body of a Saint, in part: *spect.* i.e. in every faculty of the soul, and member of the body, there is some presence of sin with them all their days.

2. What Scripture is it that our assertion of continued groaning under the body of sin and death, in the Saints, doth contradict? *R.F.* quotes *Rom. 8. &c. 1 John 3. Rev. 14.* but never a Verse in all these Chapters he hath to produce for evidence. What shuffling is this and cunning craftiness, whereby he lyeth in wait to deceive the simple with appearances of that which is not to be found? If so be he would put off Errors by whole-sale, he may do it this way.

After this, he throws dirt in the face of that Scripture, *Rom. 7.* (which I had said from *ver. 14.* to the end was spoken in the name of the regenerate) Here, though Paul did to the end cry out of the body of death, he did not always groan and sigh vindicated, as dissemblers [and Scots] do.

*Rep. 1.* If he did it not as dissemblers, he groaned as a real Saint, then the truth is granted, at least seemingly.

2. Must all be dissemblers that always groan, and are sighing all their life time under the body of sin and death? then Paul was one.

3. Hath the Lord no real Saints among the Scots? Grant, there is a formality of groaning among the common people, (not for the body of sin, but the sin of their bodies, or merely in imitation, and out of custom; which latter, I could not but tax a little, when I was there) dare any condemn the generation of the righteous, or impute that formality to the whole fraternity or society of Professors at large? among whom God hath his hidden ones, and some, who do mourn for the abominations of the Land, and pollutions of the Kirk, and would willingly come forth to more visible shame, for all that is amiss in their Worship and Government Ecclesiastical; were they not over-power-

*Section 20.* ed, partly by in-bred self, partly by their super-intending, and super-extensive Presbytery.

*R. F.* answereth, and asperfereth yet further, *Paul* did not groan in the name of all regenerate, as thou says, but spoke his own condition there.

*Rep. 1.* Grant he speaks his own condition from *ver. 14.* to the end, it is either as he is regenerate, or as wholly destitute of grace; but he doth not speak it of himself as devoid of grace: for when he opened his legal state as yet unregenerate, from *ver. 8* and *9* to *14.* he speaks in the Preter tense, or of the time past; but from *ver. 14.* &c. he expresseth himself all along in the Present tense, and time: and therefore he speaks of the present state wherein he was at the time of the writing of that Epistle. Now, was he a *Saul* or a *Paul* then? Was he *Paul* the Saint, or *Saul* the Persecuter and Blasphemer? Was he not then *Paul* the Servant of Jesus Christ? *Chap. I. 1.* And have we not the characters he gives of himself, as regenerate? *Ver. 15.* What I hate, that do I. *Ver. 16.* I consent to the Law that it is good. *Ver. 17.* It is not I, but sin that dwelleth in me, (where he divides his qualities into two sorts or kinds, as *Ver. 20.*) *Ver. 18.* To will is present with me. *Ver. 22.* He speaks of his inner man, and of his delight in the Law after that renewed principle. Then he cries out, *Ver. 23, 24.* of what he sees and hates. Now, no man that is unregenerate can truly hate sin, as sin, which he did; nor hath he two contrary principles in him, all over, of grace and sin; nor hath he a will present with him, to do a spiritual good action; nor hath he an inner man, the new man to delight in the spiritual law of God; nor doth he feel the universal warring law, or power of sin in his members, as *Paul* doth: *Paul* therefore speaks of himself as now he is at present, regenerate; yea, he gives the account of himself, as such; and therefore he lays forth the estate which is peculiar to the regenerate, and common to one and other as they are such, more or less.

But saith *R. F.* *Paul* did not always groan under that body of sin, and Law in his members, but witnessed a Redemption from

from it, for which he thanked God that made him more then a Seltion 20. Conqueror.

Rep. 1. The Apostle writes of the present constant frame of his Spirit, to see, feel sin, hate it, and groan under it.

2. The Redemption that he witnesseth and giveth thanks Rom. 7. 25. for, ver. 25. was first, that the guilt of this in-dwelling sin vindicated was not imputed; there being no condemnation to him, nor to any in Christ Jesus; which priviledge, cap. 8. 1. enlarged to others, as to himself, shews also that in the latter part of the seventh chapter, he had spoken of every true believer, and in the name of every sanctified regenerate soul: And Rom 8 1. cap. 8. comes in with an Inference, [*There is therefore now* cleared. *no condemnation, &c.*] the Inference is double and strong <sup>deg. vñ as</sup> <sup>vñ dñ.</sup> [*therefore now*] or [*now then*] as the Geneva Translation 1 Cor. 7. 14. hath it: [*now*] is not here an adverb of time, but a note of & cap. 12. 20. Inference, as [*therefore*] or [*then*] conjunctions gathering up the Argument before; which use of the Greek language R. F. understands no more then Thomas Lawson\*, who \* An un-  
would have Pauls inference, Rom. 7. 25. [*So then*] to imply taught Tea-  
a condition and disposition which he had passed through, then it cher; & c. p. 25.  
was so, and so; and Rom. 8. 1. But now — to declare his  
present condition; upon which mistake, Th. Lawson triumpheth in a supposed Antithesis or opposition of time;

*So then* } who is not blinde, may see.

*But now* } who hath an ear, may hear.

Whereas the words Rom. 7. 25. [*So then*] in the Greek \* are <sup>deg. 3v.</sup> no Adverbs of time at all; there (or in any place) but two conjunctions rational-collective, or gathering up the reason, and setting down the conclusion, that he and all the regenerate have matter of thanksgiving, and Gospel-humiliation together; of humiliation, that sin in him and them will be sinning; of thanksgiving, that grace in him and them will be serving the Law of God. And the words, cap. 8. 1. [*Now then*] or [*therefore now*] are as [*So then*] conjunctions rational also, gathering up the reason, inferring and concluding, That if such as are under the conflict, have matter of thanksgiving (as humiliation) and if they have the law of the minde, a sweet frame of Grace wherewith they serve God (while with the flesh or unregenerate part they serve

**Section 20.** sin) therefore now, or now then, it followeth upon good reason and by force of Argument, That neither he nor they who are in Jesus Christ, are in a state of sin and condemnation, but are delivered from the Law, i. e. the rigor, curse and domination of it (though not from the direction and rule of it) *cap. 7.6.* For,

Secondly, he witnesseth that the victory was begun in him over the power of sin, and that sin did not reign, and though it remained in him and them, yet they walkt not after the command of it, but after the commands of the Spirit. Constant groaning and perfect justification, with sincere sanctification, may and do stand together.

It is from the question what *R. F.* addes, [*Such did not commit sin, 1 John 3.9. and then not always groaning.*]

*Rep.* They groan for that which always is in them; though they have ceased the trade of sin, they sigh in their warring with it; and that it so easily besets them, and presseth down.

This is my *confusion* and *condition* *R. F.* saith, That I grant the children of God from their new birth do put off the body of sin, as to guilt and reigning power, and yet we are easily beset with it; and hence he draws forth a most sophistical Syllogism against me, it may be ere he is aware:

*Where sin so easily besets and presseth down, it reigns;*

*But it easily besets and presseth thee and you Scotchmen down, that are in the filth of it;*

*And therefore you let it reign in your mortal bodies, contrary to Romans 6.*

*Rep. 1.* As to the form of his sophistry, I except against it, for the fallacy of four terms, by foisting in [*so*] and [*that are in the filth of it*] quite altering, by augmenting, the conclusion I held forth from *Heb. 12. 1.* which was this; Sin easily besets them [*Gods children*] and presseth down by the remnants of filth. Now 'tis one thing to have sin easily beset by its filth, which is the case of Saints, and another to be *so* beset and pressed down, as they that *are in the filth of it*, which is the case of the un-sanctified. Saints have remnants of filth in them, but are not drowned over head and ears in the filth of sin.

*Heb. 12. 1.*  
vindicated.

2. Let the conclusion be taken, as I gave it, from the Apo- *Section 20.*  
 file, and I deny his major, or first proposition: *Where sin*  
*easily besets, and presseth down,* (and so easily, that is, by the  
 remnants of filth) *it reigns,* says he; it reigns not, say I, for  
 it reigned not in *Paul*, and in the godly Hebrews, and yet it  
 did easily beset them; and the very remnants of filth was a  
 burthen and pressure to them: if they had not been a grie-  
 vance, sin had reigned; the more grace there is, the more  
 sensible the soul is of *every weight*. The word signifieth *by a G.*  
 whatsoever is gross, heavy, burthenfom, and troublefom,  
 which being upon a mans back, in a journey, makes him  
 stoop, or hinders him in a race: every lust is clogging, and  
 where the roots of all are, there are many to beset us; if it  
 be but the inordinate love of the creature, of honor, riches,  
 pleasure, or excessive cares of this life, they are every of  
 them a weight upon our spirits; and where they are felt as  
 weights, and groaned under (with the whole body of sin)  
 sin reigneth not; if it doth, we must indite all the believing  
 Hebrews; but that we will not do at *R. F.* his pleasure.

3. As to his minor, or second proposition, He must bet-  
 ter know me, and all Scotchmen, before he will have ground  
 to indite us for being *in the filth* of our sins: neither san-  
 ctified Scots nor English, are *in the filth*, though filth be in  
 them. Let me go for a poor sinful wretch, and worm, as I  
 am; I pleaded not my own condition before, but the Saints;  
 now I must break forth with the Apostle, and give thanks,  
 that I know my self to be a sinner; and that as I have per-  
 fect victory in my Head, so, that I know my imperfe-  
 ctions in part, and have a sense of these weights, and a  
 sight of this encompassing Enemy in-dwelling sin; which  
 yet we are exhorted to get free of the very presence of it,  
 as much, as fast, and as far as grace shall enable; and here-  
 unto I strive, according to Gods working in me: Oh, that it  
 were more mightily! As for that *R. F.* alledgeth and ad-  
 deth \*, of *the hope that purifieth, even as Christ is pure*, 1 John \* Page 13.  
 3. 1, 2, 3. The Apostles words are not in the Preter tense, 1 John 3. 3.  
 that a childe of God *hath purified himself*, or done his work *vindicated.*  
 perfectly here, but that it is his constant daily work; he is  
 not therefore fully cleansed, as to his sanctification, while  
 he

**Section 21.** he liveth, but he goes on with his best endeavors, in the strength of faith and hope in Christ, to be made like him in perfection of soul and body-holiness when he appears. What hath *R. F.* done all this time, but strengthened his own and follows Contradictions to the Scripture?

**Section 21.**

\* Page 4.

\* Few words,  
&c. pag. 25.

Sin and purity  
dwell in one  
soul, not as one

**H**ere I took up two passages, the one of *James Parnel* in his tryal of Faith \*, *While sin is, there no purity can dwell*: The other of *James Nayler* \*, *God and sin cannot dwell together in one*. Both contrary, as I noted, to *1 Cor. 3. 16*. The Saints at Corinth had sin, and the holy Ghost dwelling in them at the same time; so had *Paul*, *Rom. 7. 17* compared with *1 Cor. 7. 25*. *R. F.* lets this Section pass without answer, and I shall dismiss it with, but, a little more animadversion, whether their Doctrine or mine will stand, let him that readeth understand: I am sure of Contradictions, one part must be false, both cannot be true. And if it hath been already cleared as a truth of Scripture, and experience, That Saints and Regenerate upon earth, in whom God dwelleth, have sin in-dwelling, that must be false.

First, which *J. P.* teacheth, *While (or where) sin is, there no purity can dwell*; by which dictate, he would destroy the faith of all those who believe no perfect freedom from the body of sin, in this life.

Secondly, which *J. N.* teacheth; *That God and sin cannot dwell together in one*. I suppose he meaneth, in one soul, by what he hath before; *Did ever Jesus Christ redeem such a people, or dwell in such a people?* If he would say, God and sin cannot dwell together as one; or at agreement, but as enemies, warring and fighting one against another, in the same field or house, that is a truth evident enough: For as *Jacob* and *Esau* were in one womb struggling, so are grace and corruption in one heart: As *Hannah* and *Peninnah* were contending in one family, so are holiness and sin in one soul: Even as two contrary qualities, light and darkness, are in the same air at the same time; and heat and cold in the

Part I. *concerning Justification.*

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the same water, though one in a remiss, the other in a higher *Section 22.*  
degree. God dwells as a Lord, sin as a slave; purity as a  
prince, sin as a tyrant, in the same Saint and Christian. If  
any that is called a Saint thinks otherwise, he is either not  
as he is called; knows not himself, as every Saint doth in  
part, and in this case: or, if he be one really sanctified, he  
is under a strong delusion, and in a most drowsie dream for  
the present, the Lord will awaken him in his good time.

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(6. Head of Contradiction to Scripture.)

*Concerning Justification.*

R. F. addeth, [*And the end of the righteous and Wicked,  
or unrighteous.*] This I treated not of, but he was disposed  
to darken counsel by words without knowledge.

*Section 22.*

**T**He first contradiction I noted here, was that which  
publicly I had given me in *Scotland*, That God  
justifieth not a believing sinner, contrary to *Rom.*

4. 5. He justifieth the ungodly that believeth on  
him. R. F. \* returns me for answer, That such as are born \* Page 131  
of God do truly believe, and faith in God purifieth their hearts,  
and giveth them victory over the world, and so frees them  
from sin, 1 John 5.

*Rep.* Here is enough (before I examine the rest) to dis-  
cover the man, and what a friend he is to the man of sin; to  
lay the bottom of a believers justification, not upon Christs  
Obedience, but upon his new birth, &c. This is plainly to  
build a mans justification upon his Sanctification; unless  
his meaning be better then I have reason to judge it is. I The new  
shall look to the words, more then to the writer. birth is not:  
our justifica-  
tion.

First, 'Tis one truth, that such as are born of God do  
truly believe:

2. 'Tis another, that faith in God purifieth the heart.

A third,



## Section 22.

A third, that faith gives victory over the world;

But put these together to make a compound for Justification, and that *so*; and *so*, and *so*, we are freed from sin, that is from the guilt and punishment of it (to speak *ad idem*) and accepted as perfectly righteous in the eye of Gods justice; This is so Popish a tenet, as nothing is more unsound, for it makes sanctification wrought within men, the material, if not the meritorious cause of their justification. And that no better construction can be made of *R. F.* his words, taken in any true Grammatical sense, may appear by what followeth [*Such*] *Believers are justified, from sin and ungodliness, and not in sin and ungodliness.*

*Rep.* That Believers are justified from sin and ungodliness, and not in it; I have always and every where taught (and was then teaching it at *Edinburgh* when I was publicly affronted) but the mystery of iniquity lies in the qualification [*such*] the Believer considered, not as a sinner, yet in himself short of Legal obedience, but as a Saint, conformable in his heart and life to the Law, who must, in his sense, be the subject of justification. *For by Christ, saith he again, such as are so born, and believe, are justified, &c. And so Christ is their justification; who are sanctified; and from sin by him redeemed.*

But an evidence of it.

*Rep.* But how? *as they are so born*, thinks he; by way of evidence, say I. It is not known to whom Christ is righteousness for justification, but as they are found sanctified; yet for the thing it self; He that is justified, is justified by God, not under the aspect or notion of a Saint, and as such, but of a sinner, and as a sinner believing in Jesus. That Saints are justified is a truth, but that they are justified by their sanctification is a falshood; and that none are justified but *as Saints* perfected in holiness, is a notorious contradiction

God justifieth  
sinful persons.

to the whole Scripture, and the tenor of the Gospel; For, 1 That God justifieth him, who in legal strictness (not only before he is sanctified, but after the work of holiness is begun) would otherwise stand a sinner at Gods Bar; and who hath sin yet dwelling in him; is clear by all the instances in Scripture of justified persons: think of *Abraham, David, Paul, Peter, the Corinthians, Galatians*, or whom

whom you will there mentioned; you will finde they had *Section 22.*  
 sin dwelling in them; not holiness enough to answer the absolute perfection of the Law; all their days, while yet their sins and imperfections were not imputed. The imputed righteousness of Christ was the cause why their sins were not imputed, why their persons were accepted as perfectly righteous in Christ, who were but imperfectly (at the best) righteous in themselves. The best Saint that yet liveth upon the earth, is yet a sinner in himself, or his worser part, and hath not wherewithal to cover his nakedness of any deserved guilt, no, not by his best in-dwelling, and reigning holiness, but as Christ gives him of his white raiment; *Rev. 3. 18.* All they are *Laodiceans*, in this case, who have no need, or feel not the want of a righteousness without them, to hide their personal failings, the defilements of their fairest and holiest performances. Again, as persons were considered in Christs death, so they are to be considered when they come to be justified; Christ, dying for men and women, considered them not as Saints, but as sinners. Herein God commendeth his love to us; *Rom. 5. 8.* that while we were yet sinners, and ungodly, Christ died for us. Yet further, Law and Justice findes us, and leaves us sinners, Gospel and mercy declareth and pronounceth us righteous, and continueth us such as it accounteth us. If the Gospel did not pronounce sinners righteous, that is, in the righteousness of another, till they had a righteousness in themselves, and of their own, it would do no more for us then the Law; Gospel would become Law; And therefore *R. F.* in denying that God justifieth a sinner, denyeth the Gospel, and would turn it into strict Law, a covenant of Works.

2. God justifieth a sinner (not continuing in his unbelief, though some unbelief continueth in him) not as he loveth God, or overcometh the world by faith &c. but as he believeth on Christ dying, and on God raising Christ from the dead, *Rom. 4. 24.* Believers, as believers, are justified, by faith, that is;

1. Without the help of other graces (though not without their presence) therefore our justifying righteousness is

called

Q

1.

**Section 21.** called the righteousness of Faith (not the righteousness of Love, of Patience &c.) *Rom. 9: 30.*

2.

*δια πίστεως & δια τῆς πίστεως*

2. Instrumentally, the believer as a believer, receiveth Christ, and his Righteousness to Justification. Hence the phrases of being justified *by Faith*, and *through Faith*. The Proposition, in the Greek, confirmed with a Genitive Case, signifying the instrumental cause, means, or way: At least faiths passive capacity, or that service it doth the soul, in reception of Christ, and his righteousness, is held forth thereby. *Philip. 3: 9. Rom. 3: 25.*

3.

3. Relatively, and improperly, faith is said to justify, and to be counted for righteousness: it is not properly faith, but that which faith apprehendeth, Christs personal obedience, in our nature, made meritorious by his God-head, which justifieth: it is not faith as our act, or as an act, that is our justifying righteousness, but the object, viz. his, a soul, which faith carrieth the eye of, the soul to look upon, and the hand, on heart of the soul, the will to rest upon, even Christs righteousness, inherent in him alone, as in the subject, that justifieth the person of a believer, so believing. So believing respects the truth of faith, not the measure. A weak believer is perfectly justified, as is the strong believer. There is no ingredient qualification of ours, or of a work in us, that doth cast the ballance; nor doth the Apostle Paul put in the ingredient, of the new birth for Justification in that place, where R. F. seems to shelter himself, and his Popish opinion (here I might call it). *Act. 13: 39. And by him all that believe, are justified from all things, from which ye (Jews who did more then the Gentiles) could not be justified by the law of Moses.* R. F. his gloss upon allusion to this Scripture \* is; *By Christ such as are so born and believe, are justified from all sins, and such like things, from which they could not be justified by the Law of Moses.*

*Act. 13: 39.*  
vindicated.

\* Page 13.

*Rep. 1.* By Christ such as are new born are justified, but they are not justified because so born, nor for their believing. The new birth and true faith go together, but the infusion of new qualities, or the qualities infused at the new birth, take them all in the lump, are not concerned in justification, have no ca. nor any manner of efficiency towards it.

2. Christ

2. Christ doth not justify us by his own Righteousness, *Section 22.* and by our Faith as a quality, habit or act together, but his singl<sup>y</sup>eth out the grace of Faith (from the rest of the new creature work) to apply what himself hath done: and suffered (as a surety undertaking and paying the whole debt) and to rely upon him for the Fathers gracious and just sentence of absolution; and acceptation; for his righteousness alone; made ours in a way of imputation.

3. Believers in the new Testament times, are not onely justified from all sins (as to the guilty and r<sup>u</sup>ned) but from all the Ceremonies of Moses Law; which are not called such like things (as R.F. expresseth it) as if they had the appearance of sin upon them: but understood (with sins) under the general phrase which the Apostle useth. [from all things] from which ye could not be justified by the Law of Moses. For the Moral Law considered strictly as Law, once broken could not, cannot absolve, first, from Guilt, nor secondly, from Punishment, nor thirdly, from Obligation to the whole, by the payment of a part, which part, is either according to what was written at first fully, affect, but in shreds and pieces left in mans heart; or what was positively given in command, for trial of mans obedience, and strength, before or since the fall, and therefore the new creature in us a beginning of that image of God which was lost by the first Transgression, is no ingredient in our justification: for by Christ they who believe in him, and him alone, are justified from all Legal obligations, and conditions of their *own* workings, within them, or without them; Christs Righteousness, without them, makes them compleat, Rom. 3. 22. 2 Cor. 5. 23. Col. 2. 10. To affect this way of justification is not pleading *us in* us, as R.F. object<sup>eth</sup>. \* Page 13.

1. Suppose I, or any should abuse the doctrine of Free *Object.* Grace, and of justification (which is by a righteousness *Ans. 1.* without us, and inherent in Christ alone) thereby to take liberty to sin, the doctrine is not to be blamed; nor Christ to be charged, with the fault of the person; as the Apostle precepueth such an objection, with this answer, Gal. 2. 17, 18. 17, 18. But if while we seek to be justified by Christ we our selves

Section 23.  
Distinguishing notes between Justification and Sanctification.

1.

1. The matter of our Justification is Christs obedience; inherent in himself, and absolutely perfect, admitting of no degrees: the matter of our Sanctification is wrought within us, imperfect as to degrees, and admits of ~~degrees and~~ <sup>degrees</sup>. The very faith whereby we receive pardon, is but as a grain of mustard-seed at first, it admits of degrees; but the object apprehended, Christ, and his righteousness, is always the same; and as much of Christs obedience (even all) is given to every Believer, to the weak as to the strong; and hence it is they are once and together perfected in justification, before they have all or half the measures of Sanctification, which the Lord will give them in his time. Let Francis Howgil put off no such counterfeit ware to Christs disciples and Church-members, for it will not be received;

\* The inheritance of Jacob viz. \* That is not true faith which is imperfect. And again, The righteousness wrought in the Saints, is, as it was the righteousness of Faith.

2.

2. The form, maner, and way of our Justification is by Gods free act of imputation, reckoning, and account of Christs obedience to us: the form of our Sanctification is by infusion of holiness, by the Spirit of holiness, from Christs fulness into our empty hearts.

3.

3. Justification causeth a relative change, or it makes a change of relation: Sanctification worketh in us a change of qualities, by the creation of the new divine nature, and mortifying of our old corrupt nature.

4.

4. The parts of our Justification are Gods not imputing of sin, through his imputing of Christs sufferings, and his accepting of our persons as righteous, by his imputing of Christs active obedience: the parts of our Sanctification are vivification, or the creating, quickning, and begetting new divine qualities (resembling Gods nature) and mortification of the old sinful dispositions and seeds of sin.

5.

5. The contrary to Justification is guilt and condemnation, wholly taken away; Francis Howgil\* either heard some unsound Teachers, or mis-relates them; as giving it out for Doctrine, That sin was taken away by Christ, but the guilt should still remain while he lived, &c. Or, whom doth he expostulate with, in these words, Page 28. What Christ

*Christ is this strength? What Gospel is this you preach, which saves you not from guilt and condemnation? For surely Christs blood and obedience reckoned to the believer, doth this to purpose and effectually, at present, and for ever. The contrary to Sanctification, is in-bred pollution and filth of sin, which by Christs power is destroyed, as to the tendency, and hereafter to be removed at our death, as to the residence. Hence, Justification is Gods gracious and just sentence, pronouncing us righteous, and entitling to life; as Condemnation is his charging of guilt, and vindictive punishment accordingly. Sanctification is Gods special grace shed abroad in the heart, called the first-fruits of the Spirit.*

6. In our Justification, Christs obedience stands only upon account, and all our most sanctified works and righteousnesses, stand by as cyphers; and are to be esteemed as less and dung. Take Sanctification by it self, it is of great excellency and use: A good work done in faith by a person justified, is better then all the glorious deeds of Pharisees and Hypocrites; but bring it, and all that all the Saints can bring together, before the tribunal of Gods strict Law and Justice, for their justification in that Court, and they and their works will be damned to hell, for their inherent and adherent imperfections.

7. In our Justification we have that perfect righteousness in Christ, which, as it is his, is the cause and merit of our salvation, and that gives a just right and title to the kingdom: In our Sanctification, we have the cognizance and badge of such as shall be saved, and inherit the kingdom. The former is the Ground why, the latter, the Evidence whereby we know we have the kingdom.

8. In Justification we are meer Patients all along, through the righteousness put upon us, by Gods pure act and account: In Sanctification we are after-agents, i. e. after the first infusion of the Spirits new-born qualities, being acted, we act in the strength of Jesus Christ. Although too many be willingly ignorant of these, and such like distinctions, yet they are necessarily useful to deliver people from natural Popery, and artificial Babylonish Confusion, in and about

Section 24. about this great fundamental Truth, of a Believing sinners Justification.

## Section 24.

\* Page 14.  
Peters failings  
in carnal  
counsel to his  
Master, and of  
denial of him,  
puts him not  
out of the state  
of Justifica-  
tion.

ANother piece of unsoundness in their Doctrine of Justification, I had noted to be, That they deny Peter to have been in a state of Justification when he denied Christ; contrary, as I said, to Christs Prayer, Luke 22. 32. I have prayed for thee, that thy faith fail not. R. F. \* undertakes the defence of this unsound Doctrine of J. Naylor, but how? He challengeth me for bringing a Scripture which speaks no such thing: now had my pen or Printer failed, the words would have led him to the right Verse; but he will needs out-face all with Luke 22. 23. (which speaks of the Disciples enquiry among themselves, which of them it was that should betray him) as if I had quoted the three and twentieth Verse, and not (as I did) the two and thirty; and hence he compares Judas denial and Peters together, with this groundless Aviso, (in this case). See how blinde thou art; was Judas in a state of Justification when he denied Christ and betrayed him? no more then Peter was when Christ called him Satan.

Rep. 1. Here R. F. goes further then J. Naylor, and shuts Peter out of a state of Justification, not onely when he denied his Master, but when his Master called him Satan; so as by this addition, one would think they hold, That every act or sinful word, as act of a Saint, puts him out of the state of Justification: or, let honest men observe with what a shuffler I deal, and suspect him in all the rest of his writings for this deceitful trick.

2. Who will say that Judas was ever in a state of Justification? Who but those, that envy or extenuate the free grace of God, and the fulness thereof, will say that Peter was un-justified, when he gave carnal counsel to his Master, or when he denied him, out of frailty and self-confidence?

3. Let me judge the best of R. F. that I ought by Scripture-rule, I must say, this contradictions opinion of his ariseth from his ignorance and prejudice together, of the very

very nature and state of a Believers Justification before Section 25. God; as may further appear by what followeth.

[But after Peter had repented of his denial of Christ, and wept bitterly, upon his return, and after he was united to the faith, then Christ prayed for him.]

Rep. 1. How confused, cross, and thwart, this is to the Text I alledged, *Luke 22. 32.* let my sober truly conscientious Reader weigh with himself. *Luke 22. 32. vindicated.*

First, Christ saith, [I have prayed] not, [I will pray.] Wo were it with Saints, if Christs prayers did not prevent their repentance and tears, returnings and *unings* to the faith, as he expresseth it.

Secondly, The promise, that his faith should not fail, respects his very fall, and Satans winnowing of him as wheat; some grains of wheat, or substance of the grace of faith, there was then left in *Peter*, as the effect of Christs prayer: For, either Christs prayer was heard, or not; if any say, *not*, 'tis contrary to *John 11. 42.* I know (speaking to his Father) that thou hearest me always: if it be yielded, as it must be, that Christ was heard, (not if *Peter* failed not, but that he might not fail) then *Peters* faith failed not totally; or altogether, howsoever it was shaken, sifted, or winnowed: and if it failed not utterly, he was, in that act of Christ-denial, in the state of Justification. And hereupon is *R. F.* (with *J. N.*) detected for a contradictor of Christ and of his Scripture-pure and faithful promise.

### Section 25.

**W**ith much impudence *J. Nayler* had said, *The man of sin is discovered in them, who say, Believers are pure, and spotless too, by reason of Imputation, or covering of Christs righteousness.* For the denial of imputed righteousness, and justification that way, came from *Rome*, and the race of Roman Prelates and Teachers, that make up the man of sin: Yet as impudent a Contradiction as it is to *2 Cor. 5. 21.* *R. F.* \* will take part with it, and tells me, *I* \* *Page 14.* wrest *James Naylers words*, and make covers for the man of sin, and by my policy go about to make Christ a sinner.



Section 29. *Rep. 1.* Let standers by judge how I write James Mayors words, who, in answer to the Ministers of Newcastle, brings them in thus expostulating, *May not a man be in part unclean, (viz. as they meant it, through defects of Sanctification) and yet pure and spotless too, by reason of*

Gods imputation of Christs righteousness? And then he takes boldness to scroff them with this high language, *Here now you see your confusion, and I command you to shew plain Scripture for this without twining*; and tells them at last, *By their pleading for sin, the man of sin is discovered in them.* Now, how did they plead for sin? as R. F. saith; *I make covers for the men of sin.* He that acknowledgeth impurity in himself, and teacheth that sin is inherent in the Saints, though it be not imputed, must be censured by these men, as a patron of sin, or a pleader for it: when as poor souls they little know their own hearts, or what defilements are in their lips and pens, and what woe attends such contradictions calling of good, evil; and evil, good. They call Gods good and gracious act of imputation of Christs righteousness, *a covering for sin*: this is to call good, evil. That it is, and may be so called, *a covering of sin*, is warrantable by Scripture, *Psalms 32. 1.* with *Rom. 4. 7, 24.* but to say, it is *a covering for sin*, and for the man of sin, is to speak blasphemy against God: and to say, our pleading for Gods not imputing of iniquity, or for his covering our sins, is to make a covering for sin; is, with Antichrist the man of sin, *\* to blaspheme the Tabernacle, and them that dwell in heaven.* In this Doctrine of Justification they call evil, good, by attributing that unto outward and inward acts of a Believers holiness (in all which there is some mixed evil) which properly and onely belongeth unto the personal acts of Christs own sinless obedience and sufferings, in the nature which himself assumed to perform the work of Mediatorship. *J. Nayler* speaks plainly enough for them all, and for all the children of the man of sin. *\* Our walking with God in his righteousness, is our covering from wrath— you know not the covering of Christs righteousness and holiness; in which whoever walk with God, are covered from wrath. Which walking with God, he meaneth not of our living by faith*

*\* Rev. 13. 6.*

*\* Discovery, see pag. 27.*

*in.*

in Christs personal actions and sufferings for us to our perfect justification from wrath; and from the guilt of sin binding over to wrath; but of our personal acts of righteousness and holiness wrought in us by Christ and his Spirit; which although they be good, as wrought by the Lord in us, yet meeting with mixtures of deservings in the hearts of Saints; as they are their acts, are but filthy rags, and no covering at all, to hide our nakedness from appearing in the eye of Gods righteous and justite. This J. Myler (or some in his coat) hath mouth for discovery of the rottenness of their judgement, in this case, in a piece lately come forth \*. With him, Christ, his righteousness is freely imputed, or put into the treasure. Again, This righteousness is wrought into the creature, in that obedience which is contrary to the will of the flesh. Imputing, here, is all one with imfusing, to him. Justifying righteousness and sanctifying righteousness, is the same individual obedience; which is pure Popery, or impure Babylonish Doctrine. More yet, \* Your faith without his works, will be little worth so salvation. Christs works for us are onely of worth with the Father for our salvation. Christs workings in us, are not to be joyned with our faith in Christs works, or obedience for us, in the business of our Justification. This latter is intended by him who by his Title pretendeth *Love to the last*, but by his baits and snares would hold fast some, and carry others back into the wilderness; witness his confounding of Justification, Sanctification and Mortification: \* The living Faith is never without works; which works are Love, Meekness, Patience, Mortification, Sanctification, Justification, &c. We grant a presence of works, the fruits of the Spirit, in the subject or person that is justified, and these works are evidences of the life and truth of our faith; the fruits are evidences of the tree: but to put Justification in us with the fruits of the Spirit, and to say, as afterward \* he doth, \* Page 51. men are so justified, as they are sanctified and mortified, and no further; is to deny Protestant Doctrine, which is according to Scripture; that, who so is justified, is justified *semel & simul*, once and together, perfectly and for ever, Heb. 10. 1, 14. And to revive the old Popish Tenet, of

**Section 25.** degrees of our Justification; according to the degrees of our Sanctification; *and no further*; whereas we say, and say truly, men are not *at all* justified, as they are sanctified, when we speak of the thing it self, and not of its declaration: For,

Two Arguments against Sanctification as the matter of our Justification.

1. That which is the price of our Redemption is the matter of our Justification, or that thing which justifieth us before God, and reconcileth our persons to God: Now, put all the degrees of all the Saints holiness together, these are no part of the price of our Redemption, but the blood and obedience of Christ alone, is the whole and sole price and ransom, *Rom. 3. 24. Rom. 5. 19. 1 Pet. 1. 19.*

2. That which is the immaculate Sacrifice for sin, is that which is the matter and merit of our Justification:

But the Sanctification and Mortification in Believers is not the immaculate Sacrifice for sin; Christ is the sole and entire Sacrifice for sin, that is, to expiate and take away the guilt and curse of sin, by his perfect obedience; and sufferings in his own natural body:

And therefore, as *that* onely merited our Justification, so it is the onely thing that properly, and for its worth, is imputed to our Justification.

**How Christ was made sin, or a sinner.** *2 Cor. 5. 21. cleared.* *Rep. 2.* For *R. F.* to call it *my policy*, to go about to make *Christ a sinner*; is pitiful weakness in him: For it was no man or Angel-invention, but the master-piece of Gods infinite wisdom, to have his Son, who knew no sin, be made sin, i.e. a sinner, by imputation; and a sacrifice for sin, in and by his sufferings, in the room and stead of sinners; which could not have been, if their sins had not been imputed to him: but seeing their sins were imputed to him, they are, in that way of imputation, made or reckoned righteous in Christ, *2 Cor. 5. 21.* What foolishness soever there seems to be in this way of our Justification, Christ crucified; as a sinner, and for sinners bearing their guilt and curse, is the wisdom and the power of God, and a poor sinner justified this way, is the object of the eternal unsearchable riches of Gods wisdom and grace, or freest, choicest favor.

## Part II concerning Justification.

133.

is seen in this our doctrine, because it is said, *He was made* Section 26. *like unto us, sin excepted*; it is but in his imagination, (and something he must say to color over, and hide his own gain-sayings) for that place, *Heb. 4. 15.* and *2. Cor. 5. 21.* are *Heb. 4. 15.* no ways at variance. Christ was in all points tempted like *vindicated.* as we are, yet without sin; so are the words, to the *Hebrews.* He yielded to no temptation; He had no inherent sin to comply with a temptation; He knew no sin (as in the other Scripture) yet was he *made sin*, reckoned as a sinner, tempted like a sinner, deserted like a sinner, yea, accursed as a sinner; the feelings and experiences whereof make him, experimentally, a sympathizing High priest, and moves him to succor them that are tempted: And his being free from sin of his own, (while he was tempted to sin, as others; and while he was charged with the sin of others) frees us, or justifies us, from our sin, as to the guilt, curse and damnation, which he bare in his own body on the Tree. Yea, and *such as are in him, are at present redeemed out of sin, as* to the dominion, and reign of it, but we are not *therefore* justified: and when sin shall wholly be rooted out of us; that shall not be our justification at Gods tribunal, because we are perfectly holy, but because Christ died for us, to justify us by his blood. Let him that throws off Christs imputed righteousness, go shift for his justification where he can get it. He is a foolish bewitched *Galatian*, and Christ shall profit him nothing; For bring in any one act of ours (though wrought by the Spirit) whether of mortification, self-denial, love, or faith (as an act) to be an ingredient to the essence of our justification, and it is as bad, as to be circumcised, and as destructive to the souls peace, and safety, as to be a debtor to keep the whole Law.

### Section 26.

I Had noted what I found in *J. Naylor*, *That no imperfect thing can be reconciled to God is plain Scripture*, plainly contradicting, *Rom. 5. 10.* If he meaneth by *no imperfect thing*, no man that is not perfectly sanctified; But *R. F.* makes out the sense thus; \* *No sin can be reconciled to God,* \* Page 14. *nor any such imperfect thing.* Rep. 1.

Section 26.  
Our persons  
are perfectly  
reconciled, be-  
fore our na-  
tures are per-  
fectly sancti-  
fied,

\* *Rep. 1.* If this were the only sense, why was it not spoken at first? for we know by the Spirit in the Scriptures, that it was Gods design to reconcile ~~persons~~ only to him-  
self, persons (as I hinted before in my book) imperfect enough, and to abolish sin, in guilt and power at first, and in the presence, at the last: and we can prove it by clearer Scriptures then *R. R.* produceth (which is only *Rev. 21. 27.*) that sin and God cannot be reconciled and as *R. R.* *5. 4.* Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee: *Hab. 1. 13.* Thou art of purer eyes then to behold evil, and canst not look on iniquity; But,

\* *Answ. to*  
*perfect Phar.*  
*Page 9.*

2. The scope of *F. Naylor* \* was to prove, that we are not justified by a righteousness without us, but by what is perfectly wrought within us; and therefore I mistook him not (in my former piece) when I subjoyned, Their meaning is, till sin be wholly abolished in its residence out of the heart, and all imperfections in sanctification be done away, there is no reconciliation of our persons with God; or to him: whatever be *R. R.* \* his flourish; And as for our meaning thou speakest of, thou art without our minds, and so knowest not our meaning by thy imagining; therein thou shewest a spirit of error: It sufficeth, that by Scripture-truth (wherein the Spirit of truth reigneth) I can detect this for an error: *viz.* Christs work in us is that which justifies our persons before God; and what if his work for us, be joyned with his work in us? if they mean no more then what is inherent righteousness wrought by Christs strength in himself and in us together, so *F. Hargrave* may be construed (if he quadrates with his other passages in the Book) when he saith, \**Christ fulfilled the Law, and he justifies it in them who know him and his work, and herein man comes to be justified in Gods sight, by Christ, who works all our works in us, and for us.* Christs obedience and ours, his work for us, and his work in us put together for our justification, is *Babylonish* mixture; but this I can maintain as a clear, and pure truth, *viz.* That it is not the work of Christ in us which justifieth and reconcileth our persons, but his sole working for us by his own personal obedience, and satisfaction

\* The inher-  
itance of  
*Jacob. pag. 29*

satisfaction to justice. The plain Scripture is this, *Heb. 10. 14.* *Scriptum 12.*  
 Christ by one offering hath perfected for ever them that are sanctified. It is not said in any Scripture, that Christ hath  
*Heb. 10. 14.* cleared.  
 first perfectly sanctified any persons, and then reconciled them unto God; but the sense of that, as of other Scriptures, is, that Christ, by one offering of himself, hath perfected their justification, and reconciliation, whom he doth also sanctifie, in the truth of it, at what instant he applyeth their perfect justification. And the plain truth, according to Scripture, is this; That, no person is reconciled to God, who hath not a perfect Mediator of his reconciliation, and who is not accepted, as perfectly righteous, in the righteousness of Christ, his surety; and so it is true, none but the perfect person is reconciled to God: but how? not by his qualifications (at first an enemy, and always carrying about with him (while here) some wisdom of the flesh which is enmity against God) but as he had on Christs Cross, his person represented, in Christ his head, and his sins not imputed, upon the account of Christs righteousness made, or reckoned to be his; *2 Cor. 5. 19. 21.* To clear this a little further; we must distinguish between the reconciling of our individual persons, and the reconciling of our individual natures, dispositions, or qualities and acts: both are a fruit of Christs satisfactory obedience and sufferings; and they cannot (as *J. N.* \* acknowledgeth this truth, though not truly) be divided in the possession: But personal reconciliation is done at once, by imputation of the perfect righteousness of the Lord Jesus: nature-reconcilement admits of degrees according to the measure of the Spirit of sanctification. As for *J. Nayler*, and *R. F.* and such as imagine, that while sinful imperfections remain in the Saints, they, in their persons, are not, cannot be perfectly reconciled to God; then not themselves, nor any that adhere to their doctrine, are or can be reconciled to God, in person, as not in judgement, and affection, while they harbor such fleshly and legal conceits of a poor sinners justification, and reconciliation: and they shall see, if by this they get no eyesalve (Oh, that it might not be too late!) how (till they be better bottom'd) with contradictions of Scripture, they

How the finner, and yet none but the perfect person is reconciled to God.

\* Love to the lost. pag. 50.

con-

*Section 27.* contradict, and come short of true salvation-light, right, and possession. For I judge it's absolutely necessary to salvation, rightly to discern the way of a mans justification before God, and reconciliation to him; which discerning, I perceive not in these mens writings, although, sometime in discourse with some of this Sect, I have had their confession of the truth; yet their bad principles make them fly off again; as it fares with many a natural ignorant countrey-man (I wish there be not more then a few such in Cities, and populous places) who have a notion of the Gospel-truth, but practically and experimentally cannot for their hearts, but stick in themselves, and think a Bird in the hand, is better then two in the Bush; a little of their own, within them, far beyond all Christs righteousness without them; although we call for the witness within them, that will not suffice, they must have the ground-work of their justification within them, as well as the evidence: nay some work within shall be ground and evidence too; or they fly off, and will not believe till they see and feel; but groping, in the dark lose themselves in the wilderness of self-sufficiency.

### (7. Head of their Scripture-contradiction.)

#### Concerning Regeneration.

##### *Section 27.*

Regeneration  
by the Scri-  
pture promise

**I** Had noted what they say, *He that believeth is born of God, without Scripture, and yet witnessed in Scripture,* contrary to *James 1. 18.* and *1 Pet. 1. 23. 25.* which not onely bear witness of a new birth, but saith also, it is wrought by the word of truth, the word of God, the word that is preached, which was never [without] or besides, much less directly against, but always according to the Scripture; both as the Apostles preached it, and others after them, and their written doctrine. R. F. \* returns me, in

in a retorting way, as is his wonted maner, - this for an answer. *If thou was not blind, thou would see that thou contradicts the Scriptures, and not they: that attributes the work of regeneration and the new birth to the Letter, which thou calls the word, and so therein denyes God, who begets by his own will, by that word which liveth and abideth for ever; which was in the beginning with God, and was God.* Section 27.

Rep. 1. Gods essential will, and the free act of his love and good pleasure is the primary impulsive cause of his regenerating a soul.

2. Christ by his death purchaseth the grace of regeneration, and by the power of his resurrection applies it. 1 Pet. 1. 3.

3. The Spirit of the Father and the Son comes with the Scripture-promise, and quickeneth the soul, to believing, and by believing of the word of truth (which at the beginning R. F. acknowledged the Scriptures to be) and at that instant the believing soul is (as Isaac) conceived and formed a childe of promise; a believer, and a new-creature together, by the word of grace, which the Spirit useth as the external means of regeneration; yea, he carrieth the word and voice of the Son of God, John 5. 25. from the ear to the heart, and makes them hear, and live. That part of the Scripture which is pure Gospel, is the ministration of the Spirit, as of righteousness and life, 2 Cor. 3. 8.

4. They that speak of a regeneration, such as the Scripture helps them not to know and obtain, speak wildly of it, as J. Naylor in his new piece, \* treating of the new-birth; \* Love to the he tells his lost creatures, *There is the old man, and a lost. page 34. new man,* but he doth not say there are two contrary qualities in the same regenerate soul, lusting one against the other, as the Apostle describes their state, Gal. 5. 17. He saith, \* *Nicodemus knew not the new birth, though he loved* \* Page 35. *Christ.* He did not know the maner, and mystery of it, before his coming to Christ, but if he loved Christ before, it was a fruit of the new-born seed of grace, or spiritual principle, for even J. N. confelleth, *as is the man, so are his works, and as is the Tree, so is the fruit.* And I may adde, as is J. N. so is his Book, and his love to the lost: for (if the



**Section 28.** man may be known by his writing) he may haply, know as little of the new-birth as *Nicodemus* did, though he would be a great Teacher in our *Israel*. Some may say, he speaks  
 \* Love to the  
 1st. p. 35. \* of a Promise as well as a power that puts off the old man with his debts, lusts, and affections; but if you mark it, it is to them who remain in the seed of God; and it is in them; he doth not say, the new-creature hath a promise, that is shall remain: although the Scripture saith it shall: *Joh. 15. 16. 1. Joh. 2. 27.* Well; if he holds but to what he saith, That all who remain in this seed, and it is in them, hath the Promise; I would have R. F. ask him, whether it be the Promise that begets the new man, which helps to put off the old? if it be; we shall finde the new man quickned, as the old man crucified and slain; by a word of promise, in several places of Scripture, scattered. The word of promise serveth to regenerate, and begin the work, as well as to preserve, nourish and maintain the regenerate man in his state. He that shuts out Scripture from being Christs organ, or the Spirits instrument and means of Regeneration, it had been better for him he had never known the Scripture, or written a word about it.

## (8. Head of Scripture-contradiction.)

### Concerning Sanctification, and its Perfection.

#### Section 28.

Sin dwelleth  
 and acher in  
 the Saines.  
 Rom. 7. 17.  
 opened.

Gal. 5. 7.  
 cleared.

I Had noted from a little conference with them in *Sam. land*, That sin dwelleth not in us, where Christ reigneth. This R. F. defendeth as true, though never so contrary, as I hinted in my book to three (as many more) places of Scripture. *Rom. 7. 17.* It is not I that do it, but sin that dwelleth in me: sin is doing, as well as dwelling: it will not be idle, and in whom? in Pauls heart; where Christ reigned. *Gal. 5. 17.* The flesh instead against the Spirit, and the Spirit against the flesh, and these are contrary one to the

the other ; in whom ? in the *Galatians*, the sons of *Section 28.*  
God, in whom (considered in their better part) Christ  
and Grace reigned ; yet they could not do what they  
would ; they could not be so gracious , as their rege-  
nerate part would have them ; nor yet so sinful as their  
unregenerate part would have them . Here is sin  
active enough , and yet its force is broken , that it  
cannot reign where Christ reigneth , but there it dwells and  
remains , very troublesome to a good heart . *Rom. 7. 23, 25.* *Rom. 7. 23, 25*  
I see another Law in my members , warring against the Law explained.  
of my mind , and bringing me into captivity to the Law  
of sin , that is in my members : here is action and passion  
too ; here is fighting and scuffling , a continual conflict . Sin  
in the Saints is so sleepy habit ; it will be plotting , using  
stratagems , sinking , and serving it self , and its own turn , as  
*ver. 25.* With my flesh I serve the Law of sin : sin is very  
active in the Saints , when so officious to its self , and its  
own ends . What weapons think you will R. F. find for  
defence of the Tenor ? none spiritual I dare say , but carnal  
and weak , as followeth . \* *Where Christ reigneth , the body is* \* Page 15.  
*dead to themselves of unrighteousness ; for sin being destroy-*  
*ed , and the Spirit is left because of righteousness , living and*  
*ruled .*

Rep. I suppose he refers, in this answer, to Rom. 8. 10. though he quotes not the place, but some of the words, adding his own gloss. The words of the Apostle are these. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness: By the *body* here is meant the natural body (consisting of flesh, blood and bones) as appeareth

Rom. 8. 10.  
cleared in its  
genuine sense.

By the force of the Apostolic edicts, they are against the Law of God, and the Law of the Emperor.

2. From the comfort which he saith, grant the *Body is dead*; frail, corruptible, mortal, subject to death, yet, first, it is *not* totally dead; for the sting of death, which is the guilt of sin is taken out, *Rom. 7*; and the Spirit (by the law of *dispen*sation which he taken for) the soul of a believer is *life*, on a living soul, immortal, and shall live gloriously to immortality; and may and doth live comfortably here, be-

## Section 28.

Rom. 8.10.  
vindicated  
from imprec-  
tion and abu-  
sive interpre-  
tation.

cause of righteousness, *i. e.* while it takes up this consideration, that Christs own personal righteousness is imputed, as the cause of a glorious life; and Christs infused holiness is the evidence of justification-life, and Glory-life. Secondly, the body shall not be always under the power of death, *ver. 11.* for he that raised up Christ from the dead, shall also quicken your mortal bodies: which epithete [mortal] is added to shew he spake of the natural body, *ver. 10.* and to strengthen and comfort; in that the same spirit dwelling in Christ and true Christians, look as he raised up Christs body, so he shall raise up theirs. This being the genuine sense of the Apostle: we may grant a pious truth in something R. F. saith, but not as properly grounded on this place. The truth is, the natural body is mortified in part to the acts of unrighteousness, as the habits of sin are mortified in the soul; but the Apostle saith not *the body is dead because of sin being destroyed*, as R. F. hath glossed, but *because of sin*, that is, the natural body is a mortal dying body, hath many partial deaths upon it, and will dye at last (soul and body will be separated for a time) because of sin, which remaineth in the soul, dwelleth and abideth in and by the body, and will not be absolutely and in all degrees rooted out, till the body dies a natural death. Sin is such a troublesome in-mate, or like some old inhabitant pleading prescription, that it will not out (God suffering it so to be) till the House be pulled down over its head: therefore the Apostles reason [*because of sin*] discovers them to erre who deny *sin to dwell in all where Christ reigneth*. Sin dwelleth in the soul, the inward room chiefly, but it so lodgeth within, as it acteth and worketh in the outward room, and shop of the body, till body and soul be dissolved, when this troublesome in-mate is cast out totally, finally and for ever from the Saints. Let not R. F. go on to say [*here thou art contradicting the Scriptures, and opposing the work of Christ; which is to take away sin:*] for there is not one Scripture which speaks of a perfect Saint, absolutely free from the in-dwelling presence, and in-working power of sin, in the least degree, while he lives here upon the earth; and the work of Christ, in taking away sin, is, in a way of Sanctification, to carry it on by little

little and little, as was his casting out of the Canaanites, *Section 28. Exod. 23. 30.* Let not him that puts on his armor boast as he that puts it off.

What is it for *R. F.* \* to reason? [*And such as abide in* \* Page 15.  
*him sine not, then sin acts not; he that acts sin commits sin, and there Christ reigns not, but Antichrist, under whose dominion thou art, that pleads for him and his work.*]

*Rep. 1.* Sin may and doth act in the Saints, not *they*, but *sin* is acting, when, as Saints, and so far as regenerate, they do act against sin. This is not committing of sin in *Johns* sense (as hath been cleared before, *Seet. 14.*) but as *Paul*, speaking of himself in the name of all the regenerate, (as hath been proved, *Seet. 20.*) *Rom. 7. 16, 17.* If I do that which I would not, &c. it is no more I that do it, but sin that dwelleth in me.

2. Although Christ reigns not where sin is committed (in *Johns* sense) yet he reigneth where that in-dwelling principle of sin is mortified in truth, and in some degree, and where the actings of sin are, resistings of sin are hated, resisted, and unfulfilled. *Gal. 5. 16.* They that walk in the Spirit, do not fulfil the lusts of the flesh; yet the flesh is lusting and acting what it can against a Christian, to make him stumble, while he is in a good walk.

3. Antichrist reigns in none more, then in filthy dreamers, who while they preach perfection, are found in their pollutions. It is Antichrists design to represent a sinners Justification imperfect, and his Sanctification perfect, that he may glory in himself, and not in Christ. Antichrist pretendeth as much to Holiness as these men (called Quakers); but out of order, and to a wrong end, as they also.

4. To plead for perfect inherent Holiness, as the Believers Justification, as *J. Naylor* \* and *R. F.* do, is to serve \* See Loveto under Antichrists colors, and to wear his livery, and to the lost, p. 21. make void the obedience and sufferings of the Lord Jesus Christ. and 51.

5. He is not under the dominion of Antichrist, who pleads against his imaginary perfections, is made perfect in his Justification, by coming unto Christs sacrifice, *Heb. 10. 1, 14.* and in a way of Sanctification, presseth after more of

Section 28. of the power of Christs death and resurrection to be conformed thereunto.

\* Page 15.

But *R. F.* goes on \* to mis-apply Scripture, and contradict the true scope and sense, [*He that is begotten of God, keepeth himself, and that wicked one toucheth him not.*]

*Rep.* 1. It is true, the words are so, and I believe it is so as *1 John 5. 18.* the Spirit speaketh in that place, *1 John 5. 18.* what then? Doth not sin dwell and stir, therefore, in the regenerate?

Look back to *ver. 16.* and you may conclude, That not only sin is in every Christian Brother, but you may sometimes have it visibly acted before your eyes: for saith the Apostle, If any man see his brother sin, &c.

2. Although he sinneth, yet we know that whosoever is born of God (as every true Brother is) sinneth not, *i.e. unto death*; as every sin is not *unto death*, so no sin of the truly godly is *unto death*: but he keepeth himself, as he is kept, and he acteth, as he is acted, by the principle of the new creature, by the Spirits, and Christs fresh influence, against such a sin; and that *wicked one*, Satan, toucheth him not with his sting, nor infills such deadly poison into him, as brings him into the sin that shall not be pardoned, must not be prayed for, which is the *sin unto death*.

What hath *R. F.* more to say? nothing but from mis-applied Scripture; [*And he that doth righteousness, is of God; but he that doth unrighteousness, is not of God; as saith the Scripture.*]

*Rep.* But where? he nameth none. The Scriptures which he might guess at, are *1 John 2. 29.* and *1 John 3. 10.* In the former, Every one which doth righteousness is born of him;

*1 John 2. 29.* cleared. the Greek word for *doing* \* is emphatical, as if he should say, he that makes a trade of righteousness (not every one that stumbleth upon an act or two of righteousness) but every one that is a constant practitioner of it, is born of God.

*1 John 3. 10.* vindicated. *ὁ ἀδικῶν ὁ μὴ ἀγαπᾷ, &c.* In the latter, whosoever doth not righteousness is not of God, *i.e.* whosoever doth not make a trade of righteousness, or godliness, is not of God. The Scripture saith not, [*He that doth unrighteousness is not of God,*] neither there, nor any where else: Sin's acting in the Saints, doth not argue that they make a common practise of it. Let them who make

make a trade of perverting Scripture, and of crossing the minde of the Spirit, constantly, in almost every place they alledge, examine whether they can be of God or no. They that judge the Saints, for having sin-dwelling and acting in them, not to be of God, (that is, not to be Saints, or born of God) shall be judged themselves by the Lord, for trading with Satan in his common shop and office, of accusing the Brethren.

Section 29.

WHAT I noted touching *J. Naylers* denial of perfection of holiness to be reserved till after death, R. F. calls the Reader to see if there be such words so expressed by James in that page, if not, &c. then let them take notice of my deceitful spirit.

Whether perfection of holiness be not reserved till death.

Rep. 1. I would know whether I may not have liberty to put down the effect of his or any mans words, though not just the same, and so expressed. Although very seldom I have done it, yet R. F. could take this liberty himself, and much more in his Epistle, where he tells his Reader, that I say, [Without the Scripture, the word of the Lord could not be spoken, or to that effect:] My words were neither so, nor to such purpose, as he would have them construed, as if the Lord were not above his Scripture. All that I said was this, Christ teacheth us not to know any thing to salvation, but what is in the Scripture, Law, and Testimony: and my plain intent therein, I have cleared before, in this part of my Reply, Sect. 10.

2. *J. Naylers* express words\* are these, I challenge you to bring one Scripture, which doth say, That Perfection and Holiness are reserved till after death. What he propoundeth by way of a challenge, I put down as his negative position; denying, in effect, a Reserve of perfect holiness to be given into the soul at the instant of death, and to be only enjoyed in soul and body, long after, at the resurrection. Perfection of Justification, by a most perfect imputed righteousness, we have as soon as we believe; but perfection in all degrees of Sanctification, we have not in life, none ever had

\* Discovery of the man of sin. pag. 28.

Justification perfect here, Sanctification in imperfect.

**Section 29.** had it till death; and then they possess it, in their souls, ever after. He that holds, the Saints perfect fulfilling of the Law, in all degrees of obedience and conformity to it, in this life, before death, hath drunk of Antichrists cup, and contradicts the whole tenor of Scripture, and the experience of all the Saints mentioned therein (so far as their state of holiness in this life, is spoken of.) *J. Nayler* \* gives the lie to them that say, *The righteousness of the Law is, not fulfilled in this life, in any of the Saints*; and thinks that Rom. 8. 3, 4. will patronize the Saints perfect fulfilling of the Law in this life; which onely speaks of Christs fulfilling of the Law for us, and in that nature of man which himself assumed. If he saith, *Christ came for that end, to fulfil the Law in the Saints*; and not in his humanity onely, for them; still the Apostles words and sense must be regarded, and not *J. Naylers*. The Apostles scope is not to prove the Saints Justification, by Christs enabling them to fulfil the Law, (which is *J. Naylers* scope in pleading for perfect Holiness in this life) but to comfort against the want of perfect Holiness, which is ever wanting while sin dwells in us. What is the comfort? this, that the inherent sin of our natures is not imputed: we (who believe) are absolved and set free from the guilt and punishment of it, by the law of the Spirit of Life that is in Christ Jesus; *Ver. 2*, that is, by the perfect holiness of Christs humanity reckoned to us. A necessity of which appears, *ver. 3*. The Law could not justify any that have sin in-dwelling; *That which the Law could not do* (not, that which the Saints could not do, as *J. Nayler* reads it) *in that it was weak through the flesh*, (relying not in the Law, but in the best of Saints here) *God sent his Son*, that is, to justify us from the guilt of our sinning-natures, and how? (for sin, by reason it sticks in us while we live) *he condemned sin in the flesh of Christ*; he kept sin from having inherency in Christs humanity: And why? *ver. 4*. *That the righteousness* (the word signifies the utmost which could be exacted) *of the Law, absolute holiness of nature (as of life and death) might be fulfilled in us*, (he doth not say, by us, or of us) that believe in him, who all the time he was upon earth, had a perfect nature for us; and who walk not

\* Discovery,  
as above.

Rom. 8 3, 4.  
vindicated  
by

the scope

and

true sense.

to disprove.

not after the flesh (which is in us) but after the Spirit (which *Section 29.*  
is in us.) All along the intelligent godly Reader may see  
that this Scripture makes more against *J. Nayler*, and his  
associates, then for them: For if *flesh* be in all that the Law  
would have to do with, (if Christ did not undertake for  
them) and this flesh disableth both us from keeping the Law  
perfectly, and the Law from justifying us; our main com-  
fort lays not in the measures of our Sanctification, but in  
our perfect Justification, by Christs fulfilling the Law, with-  
out us, and for us; which fulfilling of all the Laws exacti-  
ons for us, is said to be *in us*, because the application of it  
to us, is by Faith, which is *in us*; and forasmuch as Christ  
had it for us, in that nature of his, which he assumed, with  
which we are mystically united; and in asmuch as it was  
fulfilled in our Head, it is ours as surely, by imputation, as if it  
had been possessed in, and performed by our own persons.

Rom 8.4.  
cleared.

3. Left *R. F.* should think I have neglected him to at-  
tend his Brother-contradictor, let us hear what he saith to  
the Scripture I quoted, for a bottom of that truth we main-  
tain against all gain-sayers, *viz.* That the Saints are not in  
all degrees perfected in Holiness till they dye, or be dissol-  
ved. \* *As thou hast lyed of James, who witnesseth purity, at* \* Page 15;  
*the Saints did; so also hast thou lyed of the Apostle, and those*  
*spoken of, Heb. 12. 23. saying, that the spirits, (that is, souls*  
*separated (as thou says) from the bodies) of just men made*  
*perfect in holiness; which is at death, or at the instant of dis-*  
*solution, When the spirit is separated from the body.*

*Rep. 1.* Whether I belyed *James Nayler* or no, will ap-  
pear before, where I have cleared the faithfulness and free-  
dom of my Spirit.

2. How *James* witnesseth purity we have heard, and  
proved it not to be after the Scripture-Saints judgement,  
who never went about (after they knew Christs fulness, and  
their own emptiness) to bottom their Justification upon  
their Sanctification; and establish a righteousness of their  
own, which is said to be *our own*, if it be *materially inherent*  
*in us.*

What is our  
righteousness.

3. How I have lyed of the Apostle, and of those spoken  
of, *Heb. 12. 23.* let it come to the tryal.

T

First,



Section 29.

Heb. 12. 23.  
cleared in the  
last clause,

First, I shall clear out and strengthen the Exposition of that place.

Secondly, examine what R. F. hath against it, or the truth thence deduced, of sins continuance in the Saints till death.

First, The Exposition I gave is cleared and strengthened partly from the Scope, partly from the Grammatical sense of the words.

by  
the scope.

1. The Scope of the Apostle is to press the exhortations and consolations preceding, *Ver. 5.* That Christians should not faint under afflictions: *Ver. 12.* That weaklings in grace may be encouraged: *Ver. 14.* That peace and holiness be pursued: *Ver. 16, 17.* That by no means Saint-ship be undervalued: and why all this? because they are not under the Old Testament administration at mount Sinai, *Ver. 18.* which was terrible; but *Ver. 22.* under a New Testament condition, which is amiable; the more by reason of that holy and sweet communion which is now cleared out, as with God, Christ and Angels, so with the Saints in heaven, described by this Character, [*The spirits of just men made perfect*] with whom we (that are but weak in Faith, and imperfect in Holiness) have.

Communion  
of Saints on  
earth with  
Saints in  
heaven.

1. A communion of right; our grounds of right to heaven, are as good and firm as theirs who are now in possession.

2. Of Interest; Saints departed are in living communion with that God and Christ in heaven, with whom we have communion on earth.

3. Of Praises; Begun praises by the Saints on earth, are echoed and resounded by the perfect Spirits in Paradise.

4. Of will and desires; They are doing the will of God perfectly, and we (as Saints) are aiming, endeavoring, praying, striving after that state.

5. Of Hopes; They hope for the perfection of their Bodies at the resurrection, and we hope for the perfection of Soul at death, and of our Bodies at the same resurrection day.

6. Of Membership; They are a part of the Church-Catholic, and so are the Saints on earth; fellow-heirs we are.

are of the same inheritance, children of the family, &c. Thus Section 29. 2. for the Scope.

2. The words themselves carry their sense with them at Heb. 12. 23. the first look. By [*spirits*] cannot be meant Angels, for of cleared in the them he had spoken before : And he addeth, We are come <sup>terms.</sup> to the spirits of [*men.*] The word in *Acts* 23. 8. is used for souls separated ; The Sadduces say, there is no resurrection, neither Angel, nor [*Spirit,*] that is, souls of men separated from the bodies, (to which yet they retain a relation) for they held the soul dyed with the body ; others in our time (as in *Calvins*) say it sleeps with the body. But the word [*Spirit*] notes out a living intelligent substance in action, or sensible passion ; as the souls of them that were disobedient before the Flood, in *Noahs* time, are 1 *Per.* 3. 19. called spirits in prison ; those are souls of wicked men, made miserable ; these in our Scripture controverted, are souls of [*just*] men, while they were here in the body perfectly justified ; and at parting out of the body made perfect in holiness. In that it is said, [*Spirits made perfect.*] it implyeth they were not in that sense perfect in the body, as they are now out of it. Here, in life, the Saints have *maturity*, a fulness of the Spirit, (comparatively, in respect of what they had at first, or that others have at present ;) at death they have a *perfection*, a final perfection, as to a perfect freedom from the roots and remnants of sin ; and a fruition of as much inherent holiness as they are capable of. Here the Lord findeth fault if our works be not perfect, or filled up (as the word \* signifieth, *Rev.* 3. 2.) with acts and exercises \* *παραπληρῶ* of grace in all kinds : but when we dye in the Lord, then *ῥῥῶ* our works are perfect, or finished \* in degrees, and at an end. The word for perfect in our Text to the Hebrew is *ῥῥῶ*. *τετέλειωμένον*, which comes of a verb \* that in its root \* si- \* *τελειῶ*, gnifieth an end, or the end ; therefore sometime put for death, *John* 13. 1. *To the end*, that is, to the death he loved them : And, 2 *Cor.* 1. 13. I trust you shall acknowledge to the end, i.e. to my death, or yours, or both. When Christ was giving up the ghost, and was ending the work of satisfaction with his life, he cryed out, *It is finished* \*, *John* 19. *τετέλειωται*. 39. so shall we (who have the first-fruits of the Spirit) be

**Section 29.** then able to say, with that clear conscience which now cannot in that maner and measure be exercised, even as we give up our spirits into the hands of God, now Lord, the work of mortification and holiness is finished, and not before: The sense of the Scripture stands clear.

Secondly, Let us examine what *R. F.* hath against it, or against the Doctrine of sin's continuance in the godly till death.

Against the true meaning of the Apostle, now cleared, he excepteth, \* *[These that thou speaks of in Heb. 12.22. did not say it should be at an instant, of death, when their bodies and souls parted, that they should be perfected.]*

\* Page 16.

Heb. 12.23.  
vindicated.

*Rep. 1.* I have had no revelations from them, nor speech with Saints departed (since their departure) nor need I, I have *Paul*, and other Pen-men of the holy Ghost to assure me, it was not before. The word in the Text is *[Spirits]*. (not bodies, nor souls continuing in the bodies) of just men made perfect, and that is enough to me.

2. For conviction of gain-sayers, and confirmation of the weak, I might call to minde the sayings of several Saints before Christs coming and since, who have had no other faith, nor perswasion, but that while they were here, sin remained with them, and within them; and till death parted their souls from their bodies, Christ parted not sin perfectly from their souls.

What will *R. F.* say to that cloud of Witnesses? *Heb. 11.* who while they lived, lived by Faith; and when they dyed, *ver. 13.* they dyed in Faith, (not onely in respect of a heavenly countrey, but) that what they felt not the moment before, they should be in sensible possession of, the moment of, and the moment after dissolution. Then, as *Samson* slew more at his death then in his life, so Christ would, and did give them a perfect revenge upon their old enemy sin, and all the roots and remnants of corruption.

Saints exper-  
imentally im-  
perfect;

What will *R. F.* say to old Saint *Jacob*? who on his death-bed makes this confession, *Gen. 49. 18.* I have waited for thy salvation, O Lord. Salvation, as to perfect sanctification, being yet to be finished at death. And what to precious Saint *David*? *2 Sam. 23. 5.* who quieted his heart with  
this

this on his death-bed, that God had made with him an ever-lasting Covenant &c. although things were not perfect in his house, nor heart, for then he had been perfect (I speak still of perfection in all degrees) in the discharge of his relative family duties, but that he was not. And were any in the New Testament as perfect in sanctification ~~before~~, as at and after death? doth *Paul*, for himself and the Saints, speak of any more then the first fruits of the Spirit? *Rom. 8. 23.* doth he not make mention of his and their infirmities? *ver. 26.* which are, not onely afflictions, but sins; if, not to know what to pray for, in every prayer, *as we ought*, be a sin; but so many ignorances, and defects (in prayer, and duty) which ought not to be in us, are sins. There ought not to be any sinful infirmity in us, yet there are, and will be, do we our best. Section 29.  
Rom. 8. 16.  
opened.

Let *R. F.* hear what our English Saints have acknowledged at the instant of death, or immediately before. I am "drawing on a pace to my dissolution, (said *M. Bolton* famous for piety) hold out faith and patience, your work will quickly be at an end. His work of holy faith and patience, was not at an end before his end, his death. Our English precious *Jewel* (who by his Popish adversaries confession in his life was an Angel, though in his faith (as they deemed, an Heretique) immediately before his death he brake forth into these words, Christ is my righteousness; "Father let thy will be done: thy will, I say, not mine, "which is imperfect and depraved. Our dear Countreyman *M. Deering* hath this farewell; "Poor wretch and miserable man that I am, the least of all Saints, and the greatest of sinners &c. And again. If I were the most excellent of all creatures in the world; if I were equal in righteousness to *Abraham, Isaac* and *Jacob*, yet had I reason to confess my self to be a sinner. Holy *M. Bradford*, How oft doth he subscribe, in letters to his friends, "either an Hypocrite; or, a very painted Hypocrite, or, *The sinful John Bradford*? for the same man or person (as he writeth in one Letter, which describes and compares the old man and the new man a little better then *Ja. Nayler* in his Love to the lost) may be called, *always just, always sinful*.  
Even

Section 29. Even men perfectly justified, are not made perfectly holy (according to his faith and experience, which as to this case is the same in all Saints) while living here : and hereupon, when he hourly lookt for the Porter to open to him the gates to enter into desired rest from the very molestations of indwelling sin, and was every moment expecting the executioner to dispatch him (in a letter to his dear Fathers, Dr. *Crammer*, Dr. *Ridley*, and Dr. *Latimer*) he is bewailing his unthankfulness and hypocrisy, clear he was and sure of justification and heaven, yet sensible of the remnants of corruption : As also M. *Philpot*, who leaped for joy, when his martyrdom was at hand, " yet cryed for mercy, against his present unthankfulness and unworthiness. And if we look abroad, instances are pregnant and plentiful, I shall mention onely two or three, one in *Germany*, *Melanchthon*, who not onely complained, that old *Adam* was too hard for yong *Melanchthon*, but continued " in a sense of his sinful corruptions to his dying day, confessing himself at last to be a miserable sinner : So did blessed *Calvin* (in *France*) as appears in his last Will and Testament. I close up with that noble French man *Philip de Morney* Lord of *Plessis*, though he died with full assurance of a house not made with hands, &c yet he put up this request, a little before his death ; " Lord make me to know my sins, to weep for them, to detest them, and to have them in execration. These with thousands like them, have so believed in life, and spoken, to this effect, at death, that when their bodies and souls were parted, and at that instant they should be perfected in holiness, they felt it not, believed not, it would be before that time.

\* Page 16.

*R. F.* \* hath another exception : *Heb.* 12: 22, 23. [*In the present tense, they there spoke, and not in the future.*]

*Rep.* He that knows any thing of Grammar may well question whether *R. F.* understands himself, or what is the difference between the present tense, and future, [*in the present-Tense they there spoke*] who spoke ? There is but one *Paul*, or some other Pen-man that wrote the Epistle, by the dictate of the Spirit, and he speaks of believers already come to mount *Zion*, &c. and to the Spirits of just men

## Part 1. concerning Perfection.

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men made perfect, before he wrote the Epistle: The word *Section 29.* for [made perfect] in the Greek \* is a Participle of the Pre-<sup>\* τετελειω-</sup>ter Tense, or time past (not of the present, nor did I say it <sup>1864 99.</sup> was of the future) onely what was a Truth then, is now a Truth, that Saints living in their bodies, in Imperfection of holiness, have relation to, and communion (as hath been shewed) with Saints living out of their bodies, i. e. the spirits of just men made perfect.

A third exception R. F. hath against the simile I used, [sin is as the wild fig-tree thou sayes, rooted in the joynts of a stone wall, and when the wall is taken down, the stones cast asunder, body and soul separated, then is sin (thou sayes) plucked up by the roots, as the roots of the fig-tree not before.]

Rep. This illustration (of a light-some ancient writer \*) \* Epiphanius. seems to dazle R. F. till he staggers again, and swaggers twice or thrice against me for mentioning it. Once he chewed upon it before \* (out of its place) and tels me, *thou hast no* \* Page 12. *proof for thy saying but thy policy, and that is contrary to Scripture, Psal. 37: 37, 38. Mark the perfect man, &c. for the end of that man is peace. But the wicked shall be cut-off, and the transgressors shall be destroyed together at their end, as he reads them; but according to the right reading, viz. [But the transgressors shall be destroyed together, the end of the wicked shall be cut off]* nothing will be found in these two verses, contrary to, or differing from what I held out by that simile; for we have marked the end, or death of many perfect or sincere Saints mentioned before, and it was found to be peace, their warfare then being at a full period when they dyed: as while they lived they had perfect peace with God by their perfect justification in Christ: so at their death they had a full harvest and reward of peace; such shall be the end of every upright soul, *Isaiah 57. 2. He shall enter into peace, they shall rest in their beds, each one (while he lived) walking in his uprightness.* This perfection of integrity and sincerity they have, who have respect to all Gods commandements, though no absolute conformity to them: nor do they continue in sin, though sin continueth in them till death. As for the wicked it is not so with them; in life, they continue in the state, love and practise,

Sin continues in Saine: Saints continue not in sin.

**Section 29.** practice, and under the power of sin : and when they dye, their end and reward is to dye the second death, with the first, both the wages of sin. Twice afterward \* doth R. F. let fly against me, for the above mentioned simile [*Thou subtil Serpent, and Scotch Politician, how hast thou wrested the Scripture ? and [By this thou hast manifested thy Scottis policy, and Antichristian deceitful spirit, and to be one that would uphold the kingdom of the Devil in people, and so art an enemy to Christ, and his work.]*

\* Page 16.

\* Page 16.

**Rep.** To all which I say no more, but the Lord rebuke this reviling Spirit in R. F. my work is not to attend his ink-horn terms, but what he pretendeth to from Scripture against the continuance of sin in the Saints during their abode in these vile bodies. \* *The Apostle saith, that the word of the Lord is quick and powerful, (so is not the letter of the Scripture) to divide asunder soul and spirit, joynts and marrow, and is a discerner of the thoughts and intents of the heart, Heb. 4. 12. Here Soul and Spirit is divided by the living word, and the ground of sin shaken at the roots, and rooted out of such, before their souls and bodies part asunder.*

**Rep.** If I should deal with him, at the weapon which he useth against me, it were enough to ask, But doth the Apostle indeed say expressly [*the living word is quick and powerful*] or findest thou these words [*the ground of sin shaken, and rooted out of such before their souls and bodies part asunder.*] in that Scripture ? and tell him he beliethe the Apostle, &c. but I have not so learned Christ. Better language there is, & a surer way of arguing then barely to word it : the weapons of our warfare are not carnal, but spiritual and mighty through God, to cast down strong holds. Misinterpretation, and mis-application of Scripture is a strong hold for error and delusion. I shall first discover the true and genuine sense of that Scripture, agreeable to the scope, and then R. F. his mis-application, and false inference from thence.

Heb. 4. 12.  
cleared in its  
genuine sense

1. The right and genuine interpretation is to be drawn from the context, as high as Chap. 1. on-wards. By the word of God, Heb. 4. 12. is meant his word spoken, and his word written, and spoken according to what is written, Chap. 1. ver. 1, 2. God in these last days hath  
spoken

spoken to us by his Son, while he was upon earth. What *Section 29.*  
word was spoken? *Chap. 2. 2, 3.* That which concerned great  
salvation, which at the first began to be *spoken* by the Lord,  
and was confirmed unto us by them that heard him. And  
*Chap. 3. 7.* the word *written* is quoted out of *Psalms 95.*  
wherefore as the holy Ghost saith, To day if ye will hear  
his voice. Withal, *Chap. 4. 2.* it is clear, that the word  
preachod, according to what Christ preached, and to what  
the holy Ghost hath written of Christ, is the same, with that  
he mentioneth *ver. 12.* For (saith the Apostle) unto us was  
the Gospel preached, as well as unto them (in the wilderness,  
and in *Dauids* time) but the word *preached* did not profit  
them, &c. This is no other then the declarative word of  
God, which declaration made by Christ, and by his Spirit in  
the Scripture, and by preachers from, and according to the  
Scripture, is,

First, *quick* or *lively*, no dead letter, though the Pen- *Zōi o logō*  
men, or many preachers thereof be dead long since; and  
though many that heard the Gospel heretofore be now  
dead, yet it hath as much life in it self as ever.

Secondly, 'tis *powerful*, of constant efficacy and operati-  
on, even to the ransacking of consciences, searching of  
hearts, and to the critical discovery of thoughts and intents  
of the heart; it is proved to be so, *ver. 13.* because God; *By the com-*  
whose word it is, is omniscient; hath all things before him *text*  
with the face upward; and therefore by the Scriptures; and  
by his Ministers, as by his Son; by whom (in these last days)  
he spake first, he can, and doth discover, and lay open the  
hearts of *all men*, &c. Of all men, I say, where the Gospel  
comes, *20.* of those that believe not, as of those that believe;  
for that is the scope of the *12. ver.* as by its immediate con- and scope;  
nexion with *ver. 11.* appeareth; Let us labor therefore to  
enter into that rest, lest any man fall after the same example  
of unbelief: For the word of God is *lively* in its effects;  
&c. It is, and will be a swift witness against unbelievers;  
and quick to their condemnation; a savor of death unto  
death in them that perish; as it is, and will be a swift wit-  
ness for believers, and quick to their consolation, a savor of  
life unto life, in them that are saved.



Section 29.  
Heb 4. 12, and  
13. c. inspired  
and vindica-  
ted

from

I.  
indirect glos-  
ses.

To understand by [*the word of God*] here, Christs person, is not suitable to the context from the beginning of the Epistle, nor to the scope; and this sense, being brought to set aside the Scripture, and the preaching upon it, and from it, is therefore to be suspected and waxed: Others, who seem not to deny the authority of the holy Scriptures, yet would have it meant of Christ, for this reason, because the [*word of God*, ver. 12. is in the 13. ver. described as a person, [*in his sight*] and [*the eyes of him with whom we have to do.*] Now this is but their mistake, for albeit Christ in person is the *living word*, yet it is the Apostles scope to gain honor to him, by gaining honor to the *declarative word*, which (being Christs word, spoken by him; written by the inspiration of his Spirit, and preached accordingly) is therefore quick and lively, powerful and piercing: because it is his word: and the words of the 13. ver. are not a description of Christs person [*as he is the living word*] nor of the declarative word spoken, written, preached, but of *God* the Father, Son, and holy Ghost, who being the living God, his declarative word is like himself, and from the knowledge of his nature, we may know what his word is. If God hath an all-seeing eye, his word hath an all-searching power. He puts not one but two edges upon this sword of his Spirit, *Ephes.* 6. 17. and makes it sharp and piercing for conversion, or conviction at least, and for such ends as he hath intended, by his word and the ministry of it, to effect and work out; therefore the words of ver. 13. [*by*] and [*him with whom*] must be referred to *God*, ver. 12. (distinguished into Father, Son, and Spirit), i.e. to all three, or any of the three. Let sinners, in whom sin reigns, and Saints, in whom sin remains, look to it: for God by his Scripture-word is able to find them out, even they that pretend to perfect possession, and have it not, for whom these words speak nothing at all. Should we take [*God*, ver. 12.] not only at large, and personally for any of the three, but strictly for Christs person; yet we must take [*the word*] to be, as I have said, the word declarative, and read it thus, The word of Christ is quick or lively, &c. We cannot read it out of the Greek, [*the word-Christ*] nor [*the living word is lively*], nor [*the living*

living word is powerful,] but as 'tis read in our new Trans- Section 29.  
lation, [The word of God is quick and powerful,] or as in *Zaw yd 5 lo*  
the Geneva Translation, [The word of God is lively and *70 70 00,*  
mighty in operation,] that is (as their Note is) *The Do-*  
*ctrine of God is so and so,* hath lively and mighty effects,  
why? because it is Gods Doctrine, Gods Word, Gods Scrip-  
ture; if it be but his Letter, or outward ministry, it is  
Christs two-edged sword, which serveth unto his design, of  
searching hearts, of comforting the believer, of casting off  
and excluding the unbeliever from rest. But this piece of  
Scripture will not serve R. F. his design hitherto.

2. Let us observe his application and inference, *Here*  
*the ground of sin, is by the living word shaken at the roots,*  
*and rooted out of such, before their bodies and souls part*  
*asunder.*

Rep. 1. Granting, it is divine power that makes efficac- 2.  
ious the divine truths of the Scripture, and that the Spirit Mis-applica-  
doth by conviction shake a sinner at the very heart-root, tion.  
and by conversion shake, yea kill sin at the roots, (for sound  
conversion is more then topping of branches, or moral re-  
straints, the best fruits of Quakerism) yet is not all sin as  
first conversion, nor all the life time, extirpated or pluckt up  
absolutely, totally, and as perfectly as at death; and if R. F.  
proves not this from the place (as he doth not, but onely  
say it) he had better never have quoted it. Nay, he dare  
not affirm it in plain words but obscure: [*The ground of*  
*sin, &c.*] What makes he the ground of sin? If he mean-  
eth the subject where sin dwelleth, and is rooted; what is  
that subject but the faculties of the soul, Minde, Will, and  
Affections, Conscience, &c? Now these are shaken. I con-  
fess; but not *rooted out*; for neither Law nor Gospel, the  
word of Terror, or Grace and Peace; nor the Power and  
Grace of the Word, doth abolish or destroy the faculties  
and being of the soul. If he meaneth by [*Ground of sin*]  
the cause of sin; it must either be the guilt of sin, or the  
original stain and filth: if the guilt, 'tis granted that sin is  
abolished, and there is no ground or cause, why a Believer  
justified, and discharged from guilt and curse, by the impu-  
tation of Christs obedience, should be condemned, *Rom 8 1,*

Section 29.

33, 34. and the abolishing of guilt, is the cause and reason why the inherent roots of sin are shaken and mortified, in their regency or reigning power, for the present, and why they shall be *rooted out*, as to residue and inherency, at the last; yea, why no justified believer should allow the least sin, that yet remaineth in him. If by [*ground of sin*] he meaneth the original stain and filth, it is the same with the roots of sin; and then he proves nothing but *idem per idem*, the same thing by the same, namely, that the roots of sin are shaken at the roots, and rooted out when they are rooted out: but the question is, when are they perfectly, and in all degrees rooted out? I have said, and proved it from Scripture, it is not till the parting of Soul and Body.

\* Page 16.

The truth then, and the illustration by the simile of the fig-tree stands firm and good, for ought that R. F. hath objected to the contrary, yet we must hear him *\*out*, [*It is Christs work to take away sin here, and to sanctifie by his Spirit*, 1 Cor. 6. 11, 1 John 3. 5.

1 Cor. 6. 11.  
& 1 John 3. 5.  
compared,  
cleared, and  
vindicated.

*Rep.* We know that he was manifest to take away sin, in and from us; as in him is no sin, according to that in *John*, and that of *Paul* to the *Corinthians*; expressing two ways whereby he taketh away sin; by the way of justification, from defiling guilt and damning curse; this is perfectly done here, as to Gods act of reckoning and account, though as to manifestation in us, to us, and concerning us; it comes by degrees, and not till the day of Judgement, with all the world know who are now Gods justified ones. By the way of Sanctification, he takes away the dominion of sin in the very root; and the strength of the roots of filth is mortified here in some Saints more, in some less, as he pleaseth, who puts forth the power: but in none are the roots of every sin, nor of any sin, wholly, perfectly pluckt up, till bodily death. I am for purity and holiness here, in heart and life; but I am for purity of the Scriptures also, according to their pure sense.

What saith the Scripture, which R. F. next calleth forth? *As he that hath called you is holy, so be ye holy in all manner of conversation*, 1 Pet. 1. 15.

1 Pet. 1. 15.  
vindicated.

*Rep.* This is a command of, and exhortation to what should

## Part I. *concerning Perfection.*

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should be; *viz.* imitation of Gods holy nature and will, as *Section 30.* long as we converse upon earth, in all manner of conversation. Let holiness not onely be mixed with all you do in all your relations, and actions, but let it reign and bear sway in your whole life; and be growing up to perfect holiness in Gods fear, having promises, 2 Cor. 7. 1. to encourage, quicken and convey, as well as precepts to oblige and binde us unto holiness. *But thou denyest the holy call also, as well as the holy conversation, that pleads for sin, to act, and press down, and make you all your life time to sigh it out, and under it groan.*

*Rep. 1.* I plead against no commands nor means of holiness; through grace I have obeyed Gods call to universal holiness, in a Gospel-covenant.

*2.* It is ~~one~~ thing to plead for the truth, *viz.* that by Gods wise and righteous ordering of our condition here, sin is left dwelling, acting, and stirring in us; and another thing to plead for sin, which must be granted from his own words we do not, if all our life time we sigh it out, and groan under it: Oh, that we could do it more sincerely, and sensibly with the Apostle! *Rom. 7. 24.*

### *Section 30.*

**T**O what I noted of one, answering to the holy Ghosts question, Who can say his heart is clean? *I can,* and see *all your hearts unclean,* (because there wanted the marginal reference to the particular page) *R. F.* \* shifts off answer- \* *Page 16, 17.* ing, or taking off so foul a contradiction with railing at my supposed policy and serpentine subtilty, and particular lies, not one piece whereof I am conscious, in this matter. What if the words, [*I can. &c.*] are not so set down there, to wit, page 1. This was the reference to the second charge against that book (entituled, *A short answer to seven Priests*) which the author thereof arrogantly calls *The Word of the Lord*, not to the first charge, which had onely a reference to that Book, not to the Page, as may at first view appear to any heedful Reader. \* That arrogant contradiction to the holy Ghosts question (which implies a strong negative) will be found in another Page, by any that meet with the *Short*

\* See contradictions of the Quakers page 13.

Section 30. *Short answer* &c. before mentioned; which I had to peruse in *Scotland*, but cannot here obtain it, for the Readers direction and satisfaction. The rejoicing testimony of my conscience sufficeth me for the present, that not in fleshly wisdom, but in godly simplicity I drew up this with other collections; and I hope it will cause the unprejudiced Reader to exercise his candor and charity toward me, if he doth but observe *R. F.* his reservedness [*they are not so set down there*] not denying but they may be found in an after page; and his ungrounded inference, as false, as groundless, [*therefore thy policy hath manifested subtilty, &c.*] for as neither I intended, nor used deceit, so it had been poor policy to mis-guide him, whom I purposed to set right in his way. *But* (saith *R. F.*) *all thy pleading is against purity.*

No heart perfectly pure  
from sin.

Prov. 20. 9. &  
Matth. 5. 8.  
compared,  
cleared, and  
vindicated.

*Rep.* How appears it? I discovered indeed a double contradiction, and a triple arrogancy, in him that proclaimed his cleanness from all sin and challenged the knowledge of other mens hearts, &c. as I specified it in my Book: but this is a thread-bare cavil; doth *R. F.* produce any new Scripture for absolute purity and perfection? *yes, Christ hath said, Blessed are the pure in heart, for they shall see God.* Matth. 5. 8. then there *was and are pure in heart, as Christ said.*

*Rep.* If this man would have added, [*and as Christ meant*] we might soon agree. Albeit *Christ* was greater than *Solomon*, yet he never spake a word, nor that word in particular to cross what *Solomon* said from the holy Ghost, who is equal, and of the same essentiall mind and will with *Christ*. What saith the holy Ghost by *Solomon*? consult the place, *Prov. 20. 9. Who can say I have made my heart clean? I am pure from my sin? the sense of this place is, where is none could ever say it; none, in any age, before, or in Solomons time: before or in Christs time; or since: none can now say it truly? It's a question that will silence all the world, all the Churches; a question that will hold un-answered till every Saints dying day, and in this last age till the resurrection day. Shall we believe *R. F.* and take it upon his word, with his own meaning; that's true, *There was and are pure in heart, as Christ said, and as Solomon meant**

meant it? this were not to reconcile seeming differences of *Section 30.* Scripture among our selves, but to set Christ and Solomon at variance between themselves. What then? will any help *R. F.* with an evasion? *Solomon* doth not say, God gives not pure hearts, but, Who can say, *I have made my heart clean?* this will not serve his turn; for it followeth; *and I am pure from my sin? i. e.* Who can say that either he hath cleansed his own heart, or that he is pure from his sin? which way soever he comes by it; and if it be true and perfect purity he must come honestly and purely to it, or even in that respect he is impure, and far from truth of purity. I would to God, the generation of Quakers would better attend this question: Art thou pure and perfect? how camest thou by it? Is it not a dream? a delusion? may not a foul and filthy heart be transformed into a fancy of pure perfection, and perfect purity, as well as a black devil be transformed into an Angel of light? *Solomon* how ever must be understood, as denying absolute purity in any man: and Christ, when he asserteth Blessedness to the pure in heart, intendeth not to nourish any in a conceit of their present perfect attainments, but to encourage them who were sincere, and have truth of holiness set into their hearts, and the purpose of their hearts with the Gospel endeavors of their lives, set upon purity: for from the context *Ver. 1.* they were his disciples he spake unto, whom *Ver. 3.* (compared with *Luke 6. 20.*) he pronounced poor in Spirit: Blessed are ye poor; not yet enriched with all perfections, but sensible of their spiritual wants: and *Ver. 4.* they are mourners under sin, and after more of God and Christ: *Ver. 6.* they are hungry and thirsting after righteousness, not yet filled; but blessed in their present state of hunger and thirst, and in their hopes (by that promise) of being filled. These are the pure in heart whom Christ pronounceth blessedness upon, who are poor mourning souls, hungry and thirsting after more purity; in the mean time not Pharisaical and hypocritical in their profession of holiness, as were others. And had these been pure in heart in *R. F.* his sense, they had then enjoyed the perfect beatifical vision of God, which they have but a promise of: for they then are sincere.

*Section 30.* sincere in holiness have here some communion with God, and one day and to all eternity they shall enjoy him, and his presence in fulness of that holiness and joy, whereof now they have but the taste and first-fruits. He that boasteth of more, hath neither (as I said in my former piece) pure lip nor pen for the least degree (how much more larger measures?) of purity, maketh a soul sensible of continual impurities intermixed therewith.

\* Page 117.

*R. F.* \* returns to this, *That is thy own condition.*

*Rep.* I acknowledge it.

Again, *And so thou judgest others by thy continual impurities, and therefore thy judgement must needs be false, and not true.*

*Rep.* I spake not my condition onely (who may more deservedly be called, less then the least of all Saints, then Paul stiled himself) but the condition of every one truly sanctified, and yet living upon the earth. Yet more,

*And so thou deniest their doctrine, who said, Seeing ye have purified your souls (have purified in the present Tense) in obeying the truth through the Spirit; see that ye love one another with a pure heart fervently: but thou art against a part heart, and so against the Scripture, 1 Pet. 1. 22.*

1 Pet. 1. 22.  
vindicated.

*Rep. 1.* If the Printer mistook not the [*present tense*] for the *preter tense*, *R. F.* doth grossly apprehend that to be the *present* [*have purified*] which in English, and Greek \* is expressly the *Præter*, or time past.

\* ἡγινώκειν.

2. Were the Apostles words in the *present tense* [*ye do purifie*] it would make (in shew and form of words) more against *R. F.* then for him: but the truth is, the word in *Present* being a Participle of the time past, and in the *Active voice*, it shews the work of purifying themselves, through the Spirit, was not so done, but that yet it was in doing. And as their habits of purity were not perfect, so they were far from perfection in the act, but have need of stirring up (as 2 Pet. 3. 1.) fervently to exert and put forth their love, and purity according to their principles: for the growth of both which, *viz.* act and habit of grace, he exhorteth, and exciteth them *chap. 2. 2.* to desire, as new born babes (far from highest perfection.) the sincere milk of the word, and

and Chap. 5. 12. he prayeth, that after they have suffered a while, the God of all grace would make them perfect, stablish, strengthen, settle them. *Section 31.*

3. I finde R. F. perfect in nothing, that savors of a Gospel purity, nor growing in any thing, but his perverse abuse of Scripture: But I shall pray for him and others, that they may be awakened out of their dream of Perfection, may see their present pollutions, and be ashamed of their Gospel-contradictions; till then, they will not understand what Purity is, nor whereof they affirm.

*Section 31.*

**T**O the Query of one of them, *Did ever Paul deny perfection?* I asked what he or others thought of that in Phil. 3. 12. Not as though I had already attained, or were already perfect: which R. F. \* undertakes to resolve, *He is \* Page 17. so far from denying it, that he pressed hard after it.*

*Rep.* Is this an answer, or an evasion? Denial of such a How perfection as Paul meant, ver. 12. is two-fold; either that ition may be it is here attained, or, that here we must press after it: Al- denied, how though neither he nor we deny it in the latter sense, yet in not. the former, expressly he doth for his own part; and such as come short of him, may well and truly deny it. And our work in this life being to press after it, doth sufficiently imply, it is not here to be attained.

But saith R. F. (to mar, not mend his own case) *He said to such as had attained it, press others on after it, and they did, Heb. 6. 1.*

*Rep.* Let not people take these mens words for infallible oracles, but search the Scriptures, and finde, if they can, where Paul wrote to any such, Churches or Saints, as *had fully attained*; and till they finde it, suspect R. F. for a deceiver, and when they finde it not, conclude him a false teacher.

2. Whereas the Apostle had set before the *Philippians* Phil. 3. 11. & and us, his own example, I press toward the mark, &c. In the 15. compared, next ver. 15. he adds his exhortation, Let us therefore, as *vindicated* many as be perfect, be thus minded: where Paul either puts



*Section 31.* in himself with the *many perfect*; or not; if not, but that he is to be understood, as speaking to them that thought themselves perfect; he would then take them off from the conceit of perfect attainments, and have them so minded as he was; that is, as *ver. 14.* to press toward the White of perfection, as he did. If he joyns himself with the *many perfect*, then must the word [perfect] in the *19. ver.* be taken otherwise then in *ver. 12.* For there he had denied himself to be already perfect; and if *ver. 19.* he should say he were perfect in that sense, wherein he had denied his perfection, he should be led (by the Spirit of truth) into a contradiction, which were blasphemy to imagine: let all the Quakers in earth and hell be first found lyars, then one lye be found in the Scriptures, or the pen-men of them; as *hark* (The *many perfect* therefore must be taken (when *Paul* was one of them, not yet without imperfections) for such, as by *Paul's* and the Apostles ministry, and with *Paul*, through the Spirits teaching and working, were grown up to a farther pitch and degree of holiness then some other sincere Christians, who were to press on themselves, as well as to press others on; after the highest degrees of grace attainable: which is the more clear by *ver. 16.* Nevertheless, whereto we have attained, let us walk by the same rule: [whereto] i.e. to what degree (suppose the fourth or fifth stair, though not at the top) we have attained, let us [walk], which implies, they are not at the end of their journey.

Phil 7.16.  
opened.

Heb. 6.1.  
vindicated.

3. What have we in *Heb. 6.1.* but the same truth? Let us go on unto perfection. He that brings half an eye in his head to that text, will collect no more but this, That *Paul*, or the Pen-man of that Epistle, is travelling on towards perfection, and putting on his companions in the way; but neither he, nor the Hebrews he writes unto, are at their journeys end. Is the Post therefore at *Tork*, or *Barnick*, or *Edenburgh*, because he is footing or riding thither? He that is half way up the hill, calls upon others to accompany him, and go on-wards and up-wards yet more and more, he is not therefore at the top of the hill.

But saith R. F. such obtained, as so pressed after it, *Heb. 12. 22, 23.*

Rep.

*Rep.* But how? They, the Hebrews, obtained communion with the perfect, while they pressed after them: and when did the just men (whom they pressed after) attain a full perfection of holiness? when their spirits and bodies parted, not before, as hath been shewed in *Section 29*. And as for the Saints he wrote to, they were yet in a conflicting condition, *driving against sin*, ver. 4. of that 12. *Chap.* and not so diligent in their way and work, but they had need of spirit, *Chap. 5*: Yea, *Chap. 5*, so dull of hearing, ver. 11. and not so proficient, ver. 12. that they had need of an alarm, of a rod, or of a flogging, *Chap. 12. 6, &c.*

Another dart yet will R. F. throw against this truth, *Paul obtained it, and preached wisdom among them that are perfect.*

*Rep. 1.* But he cannot tell us at what stage of his life he attained it. He obtained perfection of Justification indeed instantly, and so doth every believer at his first believing; but he cannot shew us when he attained to the perfection of Sanctification till his death. He had it not when he wrote to the *Romans* (as was made to appear *Section 20*. and more may be said *Section 35*.) which Epistle was written after that to the *Corinthians*. He had it not when he wrote to the *Philippians* (*Chap. 3. 12.*) which Epistle was written after that to the *Romans*, as might be demonstrated if it were needful. He had it not when he wrote to the *Hebrews* (supposing, as we may most probably, it was his Epistle) consider again, *Heb. 6. 1.* which Epistle was written after that to the *Philippians*. If Paul had it before his death, it was when, a little before his departure and martyrdom, he wrote his second Epistle to *Timothy*, (the last of all his Epistles) when he tells him, *2 Tim. 4. 6, 7.* I am now ready to be offered, &c. I have fought a good fight, I have finished my course, I have kept the faith: yet even then, he puts in himself with the weaker Christians, *Chap. 2. 12, 13.* who might fall into an act of Christ-denial, or a fit of unbelief; [If we deny him— If we believe not] and even then, he sends for Books and Parchments, *Chap. 4. 13.* He was no perfectist therefore listed up here above a possibility of sinning, or above the use of means for preserving and perfecting

Section 32. feeding the understanding, memory, affections, &c. to the very last period of his course.

1 Cor. 2. 6.  
vindicated.

2. It is true, *he preached wisdom among them that were perfect*, 1 Cor. 2. 6, 7. but this is not truly alledged by R. F. for perfection in the highest degree; for Paul understandeth with sincere Saints, such also as were grown Christians, taller by head and shoulders then their Brethren, in the faith and fellowship of the Gospel; comparatively perfect, in respect of weaklings and babes in Christ: they were of more able understanding and riper capacity in spiritual mysteries, and as the Apostle describes them, *Heb. 5. 14.* who are of full age, can digest strong meat, and by reason of use have their wits exercised to discern both good and evil; yet not perfect in all degrees, but, at most, Christians of a higher form then their fellows. R. F. \* yet alledgedly 2 Cor. 13.

\* Page 17.  
2 Cor. 13. 11.  
vindicated.

11. *Finally brethren, farewell; be perfect*, as if the Apostles exhortation did argue, they had it already; or as if I denied the exhortation to perfection, which is given to none, but such as are in some degree imperfect. The word which the Apostle there \* useth, hath reference to their Schisms and Divisions, and intendeth no more then if he had said, *Make up your Rents*, and reform your ragged Communion and ratter'd Conversation. Whether he or I do *contradict the Scripture, cross the Apostles Doctrine*, and therefore to be holden *accus'd*, (as he chargeth it upon me), must appear by the premises, proofs, and demonstrations from the Scripture, till the Lord cometh with ten thousands of his Saints, to the full conviction of gain-sayers; Jude v. 14, 15.

scripture, &c.

### Section 32.

1 John 4. 17.  
vindicated.

I Had noted how they plead for present attained perfection much from that Scripture, 1 John 4. 17. As he is, so are we in this world. This R. F. saith nothing to in its place, nor can he justly hold up any plea from hence for that which the Apostle intends not by the words, or against the exposition I gave of them, which was this, That the Apostle speaks onely of the sincerity of our love, manifested like to Christs, in a single, plain, sound-hearted way, that we may have

have boldness in the day of judgement. [As] notes not here equality, but quality and likeness, (as *Matth. 5. 48.* and often in Scripture.) It is arrogancy to think, and contradiction to say, that, as Christ was without sin, so are we in this world; when we speak of Sanctification, which is that under debate. Afterwards \* he calls my exposition \* *wresting and twisting*, and by windy words, of no force; he would maintain the corrupt gloss, of being without sin as Christ was, as may appear in the following Section.

\* Page 18.

Section 33.

**H**AVING discovered G. Fox his express Negative answer to the Question, Have ye no sin? *No*, contrary to 1 *John 1. 8.* If we say we have no sin, we deceive our selves, &c. R. F. \* stands up here in his fellows defence, and doth not answer to the place of *John* which I quoted in the first Chapter, but tells me, *If his answer was No, it was not contrary to such as were in the eternal life, and did abide in Christ, but he (G. Fox) is in the life of truth, and abides in Christ, and therefore his answer did not contradict the Scripture in the third Chap. ver. 6.*

\* Page 17.

Rep. 1. If G. Fox his [*No*] contradicted but one place of Scripture, it contradicteth the whole Scripture, for Gods truth is uniform; and a sweet harmony there is of every string; break one link of the chain, you break the chain.

2. To say [*No*] to such a Question, Have ye no sin? is far from agreeing with 1 *John 3. 6.* in its true meaning.

1 *John 3. 6.* vindicated.

First, The Apostle saith not, whosoever abideth in Christ hath no sin in him: for that he (according as the Scripture elsewhere, 2 *Cor. 5. 21.* 1 *Pet. 2. 22.*) onely asserteth of Christ (as God, and God-man) ver. 5. *And in him is no sin*, to distinguish him from Saints that (while here) have sin in them; and to prove him to be fit and able to take away sin.

Sec. Sect. 14.

Secondly, As there are no such words, so it is not the Apostles scope to hold out R. F. his Doctrine of present Perfection, but to discover all those who abide in Christ to be such as do not abide in sin; and all those who abide in sin,

Section 34. sin, to be such as have not seen him nor known him.

Thirdly. So far as they stick to Christ (who are in him) and suck vertue from him, they sin not; yet as that time when they abide in Christ, sin dwelleth in them, not in the old regency and power, but as a troublesome in-mate, which they would gladly be quite rid of, from the first moment of conversion (if the Lord so pleased) but it is there, and remaineth for their exercise, till the combat of flesh and spirit be at an end; viz. at the end of our days.

Section 34.

**T**He Reader may observe, that R. F. answereth nothing to this Section, wherein, having shewed how they cry out against all that teach, *sin is not perfectly mortified in this life, to be upholden? If the Devils Kingdom: I asked, Were Paul, John, and the Apostles, upholders of the Devils Kingdom?* And doth the Scripture uphold the Devils Kingdom, when it positively asserteth there is sin in every good man while he is doing good? according to that *Eccles. 7. 20.* There is not a just man upon earth that doeth good, and sinnech not. A Scripture that stands as an impregnable fort un-assaulted by the enemy, and impossible ever to be taken or battered down, although this generation of Perfectionists (rank and file the same with them spoliars of *Prov. 30. 12.*) should night and day lay siege to it, and surround their Garrado's against it. The new globe of *The Christian* is but a flash of gun-powder without baller, it will not batter. 'Tis true (saith he) *there is not a just man upon earth, etc. for all that dwell on earth worship the beast, Rev. 13. 8. but John saw 44000 redeemed from the earth:* whereas the material earth is understood by Solomon, the mystical earth is meant by John, let in opposition to the mystical heaven, or the true Church, *ver. 6.* men redeemed from earthly ways of worship, perfectly justified before God, sincere in their sanctification and reformation, and growing up, indeed, unto perfect holiness in Gods fear, yet not one of them except an Gods account without their inherent failings, adherent blemishes, and conflicts from their in-dwelling concupiscence, or unregenerate part.

\* Lip of truth opened, p. 18.

## (9. Head of Contradiction to Scripture.)

## Concerning Christian Warfare.

## Section 35.

**H**AVING noted their denial of Saints to be always in the Warfare, R. F. returns me his justification of this Doctrine, *If they do, they deny not the Scripture, but agree with it.* How makes he it out? Why, *Such as have overcome are more than conquerors.*

*Rep.* This is a truth in some sense, but proves not that Saints in this life are past the warfare. Every Christian is an overcomer as well as a warrior; but how? when, and in what measure?

1. In Christ his Head and Captain he hath overcome, 1 Cor. 15, 57.

2. When shall he have a perfect conquest over inherent corruption? when the warfare is at an end; when is that? when his warfare is at an end, not before.

3. In what measure is it wrought here? In some more, in some less (as to the conquest of Sanctification, of which is the Question) in none absolutely and totally. A victory the Saint may have to day, in some particular combat; a foil to-morrow. Shameful foils some of these men have had, who have thought themselves at an end of their warfare, if but that which is reported be true. That of *John* was at *Jerusalem* was not enough, one who dyed up perfection as long as his fellows; but became as unstable as water, and was easily captivated to the lust of Fornication. I list not to rake in such kennels; but I abhor boasting before the final victory. That practice which violated the seventh Commandment is as far from perfection as that Doctrine which contradicted the seventh Chapter to the *Romans*.

R. F. calls me, *Thou brings that of Paul in the warfare;* but thou brings not his after experience, where he says,

The

*Section 35. The law of the Spirit of life in Christ, hath made me free, Rom. 8.*

Rom. 8. 2.  
vindicated.

*Rep.* I flatly deny that *Paul's* experience, *Rom. 8. 2.* was an *after-experience*, to what he speaks of himself, and regenerate persons, *Chap. 7. 14.* to the end, as his, and their present state; which was no other then what he was in, *Chap. 8.* and so to the end of the Epistle. For *Chap. 8.* and *ver. 2.* is brought in as a consolation under the combat.

*The words are these to the full; For the Law of the Spirit of life in Christ Jesus, hath made me free from this Law of sin and death. What is that Law of the Spirit of life in Christ Jesus? but the power and authority of spiritual endless life in him; and particularly, that habitual frame of holiness in Christs humane nature, which from birth and conception he had; and which (being made meritorious by his Divine person; in which the humanity subsisteth) is imputed to Paul, and every true Believer; by reason of which imputation, he is made free from the law of sin and death. What is that Law of sin? The condemning power of Sin (yet inherent and permanent: ) As if Paul should have said, If sin that wars and fights in me; hath no power to condemn me, then there is no condemnation to me; (the sentence; the is cut off, and where no sentence passeth, there is no execution according to Law.) But sin hath no Law, no power to condemn me, for the Law of grace and holiness in Christ owneth; sin there; kept off with from him, and condemned all my guilt charged upon him; so as sin is put out of office; and cannot so much as serve a Writ of condemnation upon me: nor can sin have a commanding power over me (while it dwelleth in me) seeing the Spirit which dwelleth in Christ, brings life and power from him, to quicken holiness and kill sin in me; and that grace which reigneth in Christ, reigneth in me; while sin is rebelling. And concerning the Law of death, the sting of death, which is sin, being taken away by removal of guilt, bodily death can do me no hurt; sin may kill and pull down this earthly tabernacle, it shall never slay my soul; I am already free from the sentence of the second death; it shall never have power over me, though my present, as by-past sin deserves*

serves it, yet Christ hath freed me from it. Thus *Paul* speaks *Section 35.* his own and the Saints victories with their combates, at one and the same time; while they are warring, they are conquering, and have more then earthly conquerors ever attained to. How is that? for *R. F.* cannot conceive there can be any warfare continued, where there is more then a conquest already gotten. To clear this, let us take all the Apostles words before us, *ver. 37. In all these things we are more then conquerors through him that loved us.* He doth not say, after all these things, but in them, during the warfare, we have the better by many degrees; or as the \* word *ὑπερνικῶμεν* signifieth, we have an overplus of conquest. It is enough for men after worldly encounters, to go out conquerors at the end of their Battels; but as we conquer while we fight, so we are sure of the victory (*i. e.* have sure grounds of expecting the last victory) when we strike the first stroke; which conquerors of the world are not assured of. To sense we may seem to be overcome, between times, but to faith the victory is sure on our side. This is a Paradox to *R. F.* but let him know, we are not beaten out of the field (by all his and other oppositions) but keep our ground, what's that? Gods love to us in Christ, which is the cause of the beginning and end of the conquest. It is that, and not inherent grace, or our love to Christ, onely, or chiefly, which strengthneth us to combate and conquer also: Our grace is weak, and gives back many times, but Christ our Captain never starteth, and the love of God to us abideth, and *union with him who giveth the victory* holdeth: *R. F.* had best keep to that, lest his inherent perfection fail him altogether. It is granted by *R. F.* according to 1 *John 4. 4.* That greater *1 John 4. 4.* is he that is in the Saints, then he that is in the world; which *vind. cured.* is brought in by the Apostle as another ground of their present victory over the seducing antichristian part of the world: the strength is not ours, but the Lords, whereby we go on conquering, and to conquer; and are enabled to keep up our warfare, and assured we shall have the day, of whole troops of perfect and imperfect Quakers, because as the word of God abideth in them that have overcome (in the Apostles sense, 1 *John 2. 14.*) so it doth not abide in them, who



Section 36.

\* Page 18.

say they have no sin abiding in them, and will not be known to abide in the warfare : such were either never in it, or are run from their colors. Let *R. F.* \* prate or print what he will ; [*carnally minded, as thou art*] and speaking of his conquests, [*which thou art ignorant of and knowest not that plead for sin, and so for the devil, therefore his servant thou art, expect his reward for doing his work*] none of these fiery darts shall be able to separate me from the love of God which is in Christ Jesus, nor from the service of my generation in this or any other way which the Lord calls me unto.

## (10. Head of Contradiction to Scripture.)

### Concerning Repentance.

#### Section 36.

**I** Met with a question in one of their Books which implied a denial of Repentance in the godly: *viz. what remorse can there be in him that doth not commit sin ?* now taking remorse, for godly sorrow (as they phrase it) this is (as I shewed) contrary to 2 Cor. 7. 10, 11: where godly sorrow wrought in the *Corinthians* (with the effects of it) although they committed not sin, in *Johns* sense ; i. e. they made no trade of it, *R. F.* bids me *take heed, &c. for we know that the goodness of God leadeth to repentance, Rom. 2. 4.*

Rom. 2. 4.  
s. c. ed.

*Rep.* The Apostle there speaketh of the unconverted, but the question is about the Saints. As for the unconverted, Gods goodness (in providential ways) is a motive and inducement to repentance, but no Physical means, energetical and operative to give what it leads, or directs unto. *We witness,* saith he obscurely, *the gift from the goodness.*

*Rep. 1.* That God gives aim for repentance by his providential goodness (of which the Apostle speaks) is plain, but that he giveth the thing thereby, is denied, *Ver. 5.* shewing what

what abuse is made of it by impenitent hearts, and such who by providence have the Gospel preached unto them. Repentance is not given to all where Christ is preached. *Section 36.*

2. That which I charged, was their disclaiming a godly remorse or sorrow, viz. in the godly. Remorse, properly and strictly is the biting, and sting of conscience, by upbraiding guilt; this, believers are freed from, *Heb. 10. 1. and 22.* And Francis Howgill (in the account he gives of his dark condition \*) will hardly finde a sound Protestant Preacher, who ever told him, [*sin was taken away by Christ, but the guilt should remain while he lived, and brought him the Saints conditions, who were in the warfare, to confirm it*] for such a remorse is for them that are unpardoned, and unsanctified, and shall so continue while they live; and the warfare of justified, sanctified believers, as such, is onely with the sin that deserves guilt, and hell; not with guilt itself: Because sin is pardoned, and the reigning power removed, the Saints are to rejoyce, and give thanks: but that sin remaineth, and the roots of all their old pranks, and wickednesses (now brought to remembrance) are not perfectly mortified, this is matter of repentance, and godly sorrow all their days.

Remorse  
what?

\* The inheritance of Jacob, &c. by F. Howgill page 8.

*R. F.* tells me I have uttered another lye, in saying, they disclaim godly sorrow.

*Rep. 1.* Where was the first lye, or one, to which another was added? Hitherto, the honest godly conscientious Reader, who is also judicious, I trust, will finde none.

2. That my charge was true, will further thus appear. They that all along disclaim in-dwelling sin in the godly, (which is the chief matter of their grief) disclaim Godly sorrow; *R. F.* and others disclaim in-dwelling sin in the godly; what follows but the truth of my charge? Again, cried. They that cry down the doctrine, and practice of continual sighing, and groaning under the roots, and remnants of sin, they disclaim godly sorrow; But *R. F.* and his associates decrie the doctrine and practice of sighing, and groaning all our days, under the burden of sins remainders, (as *Section, 20.* was evidenced, and elsewhere) Therefore they do disclaim godly sorrow. If *R. F.* his simple hearted

*Section 36.* Reader say, but we must believe him, he saith, they do not so, and so : I ask then what meaneth he by godly sorrow ? ( which I never called remorse, but seeing they used the term, I called the sorrow of the godly, a *godly remorse or sorrow* ) using the word at large, for no other but grief in the affection, not for gripes in the conscience, ) and in whom doth he not disclaim it ? Haply, the simple heart will say, he meaneth sorrow for sin, as sin, past, and present ; past defilements, present stirrings, and inclinations to sin ; Doth he so ? then he must deny his doctrine of present perfection true of some Saints, you will say ; but then he disclaimeth godly sorrow in the rest that are already perfect, and free from the matter of sorrow, as I said above, and so he will put them ( if not himself and some imperfect ones ) among the ninety nine that need no Repentance, which yet is not so with them in reality, but in supposition. If you say, they preach that men should repent ; I ask, how shall the ungodly sorrow after a godly maner ? If they lay the burden upon the ungodly onely, and absolve the godly altogether, they may by that way preach down all godly sorrow ; and startle the wicked with legal convictions, and that which is remorse of conscience, but no way help toward the pulling down the old man, or building up the new, in the true Believer.

### (11. Head of their Scripture-contradiction.)

#### *Concerning the Word, and means of Grace.*

##### *Section 37.*

**I** Had expressly cited *C. Atkinsons* words, viz. *I deny that God did ever, or will ever reveal himself by any of those things thou callest the means of grace, which were spoken of before in his book, as, reading, hearing, prayer, &c. contrary to 2 Tim. 3. 15. Rom. 10. 17. Luke 11. 13 &c. R. F. in answer saith I would raise a slander, &c. as if they should*

*should deny the way and means that God useth to reveal him- self to his people by. How makes he it to appear? why, Christ is the light, and the way to the Father, and that they own, and he reveals his secrets by his Spirit.* Section 37.

*Rep.* In all this confession, here is no acknowledgement of reading, hearing, prayer, &c. That Christ is the light, and light-giver, hath never been denyed by me; and that with his Spirit he is the author and worker of all grace, who but graceless men will gain-say? We do, with the Scripture, attribute higher things to God, and Christ, and the Spirit, then to be the means of grace; but *R. F.* will not ascribe so much to the Scriptures, read, heard, sung, prayed upon (i. e. according to the rules, and patterns of prayer there set down) to be so much as outward means of grace; we can have no such outward ingenuity from him: But what saith he? *The Scriptures are not Christ, nor the Spirit.*

*Rep.* What if they be not, they are Christs word, and the word of the Spirit, as hath been shewed; and what the Scripture saith, Christ saith, and the holy Ghost also the same; He therefore that rejects the Scripture, and its several exercises from being the means of grace, rejecteth Christ and his Spirit also. But the Spirit he saith, *teacheth us how to pray, and profit.* Gal. 4. 6. 1 Cor. 12. 7. &c. and this doth not contradict the Scriptures.

*Rep.* No, for the Spirit of grace, and the outward means agree very well, yet this is not a yielding them to be the means [by which] Christ and the Spirit revealeth their secrets, and convey grace. It is one thing for the Spirit to teach how to pray, and read, another thing for the Spirit to work by reading, praying &c we grant the former, but he grants not the latter (as he ought) that I can finde. Yes, may some say, what think you of that which followeth? *we know that faith is given by the ministry of Christ in the Spirit.*

*Rep.* But speak plainly, is it given by reading and hearing the Scriptures opened and preached? as, 2 Tim. 3. 15. Rom. 10. 17. hold it forth; And *we know that God giveth us his holy Spirit.*

*Rep.* But doth he give it in a way of preaching and prayer:

*Section 37.* prayer? as *Act.* 10. 44. and *Luke* 11. 13. bear testimony. As soon as *Paul* is converted, is he not at Prayer, and had he not the fillings of the Spirit given him in that way, as by *Ananias* putting his hands upon him? *Act.* 9. 11. 17. And the wisdom, saith *R. F.* Which is from above, is first pure, then peaceable, gentle, easie to be entreated; and the fruit of righteousness is sown in peace, of them that make peace, *James* 3. 17, 18. for which we praise God.

*Rep.* 1. But doth he give this wisdom by asking? as saith *James.* 1. 6. If any lack wisdom, let him ask it of God, is not prayer a means of wisdom?

2. I wish we could finde the wisdom *James* describeth in *R. F.* As yet I discern not any seeds of it sown in his books, one or other.

3. Let him beware of taking Gods name in vain, by praising him legibly, in print, for that which he hath not printed in his heart, nor holdeth forth visibly in practise. Why, but he addeth, *we own reading, hearing, prayer, and the teachings of God according to his promises.*

Means of  
grace have a  
promise of  
blessing an-  
nexed.

*Rep.* I wish he doth well understand the promises of God. Gods promises are made of a blessing upon such means, as reading, hearing and prayer, as well as of gracious abilities to read, hear and pray with, *Isaiah* 55. 3. He that heareth, and inclines his ear, shall live, *1 Tim.* 4. 13. 16. If *Timothy* attend to reading, meditation, preaching to others watching himself, In doing this he shall save himself, and those that hear him. To prayer is promised salvation, *Rom.* 10. 13. Christs presence, *Matth.* 18. 20. Returns and answers, *Matth.* 7. 7. To preaching Christs presence, assistance, and blessing, *Matth.* 28. 20. To the *Saints conditions* (which *C. Atkinson* rejected with the ordinances) all blessed success, *Rom.* 8. 28. They shall look unto him, and run to him, and their faces shall not be ashamed. *Psal.* 34. 5. why so? *Ver.* 6. This poor man cryed and the Lord heard him, and saved him out of all his troubles; and therefore we may from others experiences, together with our own, have hope, *Rom.* 5. 4. And Hope, in and by a promise, an experimental promise and a promised experience, maketh not ashamed. If therefore *R. F.* doth own these means, and the

the teachings of God according to Gods promises, he must own them otherwise then *C. Atkinson*, even, as means by which God hath revealed himself, and will communicate his grace; and then I will not accuse him, as I have not slandered *C. A.* when I speak the truth, I harm them not. The more nakedly their Errors are detected, by the Truth, the more good it may do them, and I wish it with my heart.

## (12. Head of Scripture-contradiction.)

### *Concerning Baptism.*

#### *Section 38.*

**T**hat they are against Infant-Baptism, I had noted, contrary to *Acts* 2. 38, 39. where the command for application of Baptism, reacheth as far as the Promise; and, as I hinted, in my shorter piece, the Promise extendeth it self to Children, while Children, they are part of the Saints of the Church at *Corinth*, 1 *Cor.* 7. 14. if but one of the parents be a Believer and a Church-member. *R. F.* is for the Negative, in a transition, from what was spoken of before; *But your brain-imaginations we deny, and sprinkling Infants with Water.*

*Rep.* 1. If he puts this scandalous title of *brain-imaginations*, upon the other means of Grace, reading, preaching, hearing, prayer, experiences, &c. he doth but back his fellow *Atkinson*. Suppose God should leave him, as one of that name, (if it be not the same *C. A.*) to Fornication, were it not just for his casting reproach upon the ways of God?

2. No reason is given for his denial of sprinkling Infants with water, which I called *Sacramental water*, but he puts it upon a Quere, *Canst thou prove it?*

*Rep.* What I affirm and practise, I am not without grounds of proof from the Scripture, as touching these three things.

Section 38. 1. Sacramental water, or Baptismal water, or Baptism with water, let it be called any of these, it matters not which.

2. Baptism of Children, or Infants.

3. A sprinkling Baptism, or application of water by sprinkling or putting water upon the party baptized.

Baptism with First, What more clear then the appointment and use of Water proved. water-Baptism?

1. Water was appointed by God to be used as the outward material sign of inward spiritual washing, and cleansing by the Blood and Spirit of Christ, *John* 1. 33. He that sent me to baptize with water, &c.

2. Where there was much water, there were many baptized, and the sooner dispatched, as not onely at *Jordan*, but in *Aenon*, near to *Salim*, *John* 3. 23. and at *Jerusalem*, *Acts* 2. 41. Where there was no water, the ordinance could not be administred, and therefore the Eunuch till he came where water was, called not for it, *Acts* 8. 36. See, here is water,

what doth hinder me to be baptized? *Philips* answer, If thou believest with all thy heart, thou mayest, hath no such

\**Martin Mason*  
in his Reply  
to *Jonathan*  
*Johnson*, p 8.

intendment, as \*one puts upon it; to intimate water-Baptism to be a thing indifferent, nor any such sense as he would dawb upon it, with his untempered mortar: viz. As much as if he had said, If thou believest outward water to be necessary to salvation, thou mayest be baptized, &c. For the Eunuchs Reply (out of which the scope and sense of *Philips* answer is to be gathered) is not touching his faith of the necessity of water, (of which he stood convinced that the use of it in Baptism was an ordinance) but respecting his faith of Jesus Christ to be the Son of God.

3. When the inward Baptism of the Spirit, and that by extraordinary gifts of Tongues was obtained, it sufficed not; but the ordinance of Sacramental-water must be obeyed, *Acts* 19. 47. Can any man forbid water, that these should not be baptized, &c. And *ver.* 48. He commanded them to be baptized. Whosoever is against Baptismal-water, forbids or denies that which *Peter*, by the Lords authority, dares any man to forbid.

4. When *Paul* baptized *Lysia* and her household, the  
Jaylor

Jaylor and all his, *Crispus, Gaius*, and the household of *Stephanas*, what was it but with water? He could do no more then *John Baptist*, except in exercise of gift of tongues and miracles, and laying on of hands upon those that were baptized before, *Acts* 19.6. with 4.

5. Baptism with water is by Christs institution to continue, as long as Christs presence is with the Apostles, or such as teach the same Gospel they taught, and make Disciples as they did, which is to the end of the world, *Matth.* 28, 20.

The words \* in the Greek are the same with them in *Mat.* 28. 20. \* (except a small variation of the Preposition and Case, or addition of a Pronoun) so shall it be in the end of this world; which is not the end of the Age wherein the Apostles lived, but of all Ages then and yet to come. And, *Mat.* 28. 20. *ἕως τῆς συντελείας τοῦ αἰῶνος.*

that baptizing with water is meant in *Matth.* 28. is clear enough, because Christ reserved the gift of the inward Baptism to himself, but he commandeth his Apostles and Ministers to give forth the outward, as subservient to his saving ends and purposes. And although we prefer the inward, before the outward part of one and the same Baptism; yet we must not reject the outward part, because the inward is to be preferred. It will not excuse *R. F.* \* or any man to tell us, *Yet Baptism by one Spirit we own*, while water-Baptism is wholly dis-owned. Nor do the Scriptures which he produceth for the Baptism by the Spirit, exclude the Baptism with water, *1 Cor.* 12. 12, 13. The Apostles scope in the Chapter is, to press on to a right use of spiritual gifts, by every member, for the good of the whole body, as from other Arguments, so from this, *ver.* 12. The body is one, though the members are many. How is it proved, that the Church is one body? because *ver.* 13. by one Spirit are we all baptized into one body: Hence the force of his Argument for right imparting of gifts; If we all agree in the same Spirit, and are taught by one Spirit, and baptized into one body, why should not our gifts be used for the mutual good of the members, the whole, and every part, of the body? Now, what is in the inward part of Baptism, among other things, incorporation, that is held forth by the outward part. Water-Baptism, declares and ratifies our being

\* Page 20.

*1 Cor.* 12. 12, 13. cleared and vindicated



**Section 38.** set, ingrafted, and joyned to the body mystical, *Ephes. 4. 4, 5.*  
*Ephes. 4. 4, 5.* *There is one Body, one Lord, one Faith, one Baptism.* Is it  
 vindicated.

*Gal. 3. 27.*  
 vindicated.

enough for *R. F.* to mention this? Here is nothing intended against Baptismal-water, by the Apostle, what ever be mens intentions now adays. It's a wresting of the Scriptures, though the bare words be but mentioned, to quote them for another end then they were writzen. Both the inward and outward washing are appointed by *one Lord*, to confirm *one* and the same *Faith*; and they make but one and the same Baptism, which consisteth of the sign and the thing signified. He that would divide them, or more then distinguish them, crosseth the minde of the Lord Jesus. Whatsoever *R. F.* addeth, *Such as are baptized into Christ, have put on Christ; and that We witness, as doth the Scripture, which is not contradiction, Gal. 3. 27.* The Scripture witnesseth the outward part, and the inward; and the Apostle intendeth both in this place; for pressing faith in Christ alone for Justification, without dependance upon any of our acts, in obedience to the Law; he draweth an Argument from Baptism, the outward part as well as the inward: As many of you as have been baptized into Christ, have put on Christ for Justification alone; as if he should say, Ye did sacramentally put on Christ in Baptism, you must not now put him off, and be clothed with your own rags again, in stead of his robes. He that denieth either part of compleat Baptism (as the Scripture expresseth it of Water, and of the Spirit) hath so much Contradiction to the Scripture in his denial.

Infant Baptism  
 Christs institution.

Secondly, As to the Baptism of Infants, what ever *R. F.* thinketh (with many others) that *it is an Invention, and none of Christs Institution*; The grounds from Scripture for the Affirmative, must be raised, otherwise then he undertakes it, ere I will clear him of his Christ and Scripture-contradiction, in this very particular. To those two Arguments I produced from *Acts 2.* and *1 Cor. 7.* mentioned in the beginning of this Section, he saith little or nothing; nothing at all to the latter, and little to the former, and that as falsely, as weakly, according to his wonted language: *But thou perverts the Scripture, Acts 2. 38, 39. saying, Be baptized*

and every one of you; you and your children: Here thou art Section 38.  
*a year, it doth not command Children to be baptized with water, neither did they ever so baptize them, that thou canst prove, by one plain Scripture.*

Rep. 1. He attends not my reason, which I must repeat, for help to his memory, or others understanding: The Command there reacheth as far as the Promise; the Promise extends it self to Children, not to all; but to their children; [*To you and to your children is the Promise made,*] and therefore the Command [*Be baptized every one of you*] is made to the Parent, and concerning the Child, and Children also of such Parents, as gladly receive the word of Promise for them and theirs, as it is said they did, *ver. 41.* And although it is not there *plainly* express, the Children and Infants were baptized, yet the Promise is plain enough, and the Precept is explained and enforced by the Promise; which had been of far less force to the Jew, and Proselyte also; if *their Children* (formerly circumcised upon their Parents taking hold of the Covenant, *Isa. 56. 6.*) had been excluded, and left un-baptized; and why may not the youngest be included with the eldest among those three thousand souls? (according to Scripture-phrase elsewhere, *Gen. 46. 26, 27.*)

2. Why should R. F. (if he were not unreasonable) tie me, or himself, to *one plain Scripture*? That which one place giveth not forth so plainly, another compared with it, may explain that and its self also: Let him consult *Ephes. 5. 26.* There is plain mention of *water*; and *washing of water*; by whom? by Christ, [*He that sanctifies and cleanseth the soul*] Whom doth he sanctifie and cleanse? or whose souls? His Church, his mystical body, *ver. 23.* How? *By water, and the word*; both which are the outward means, by which he applies his Blood and Spirit, to all that he cleanseth. The *water* distinguisht here from the grace of sanctifying and cleansing, can be no other then Baptismal-water: The *word*\* in this place distinguisht from Christ himself, can be no other then the Scripture-command for the use of water; and the Scripture-promise, for the blessing of water to the ends he hath appointed it in Baptism.

*Ephes. 5. 26.*  
 opened.

\* Greek,  
 εν ποτηρι

*Section 38.* The Scripture-promise, we have found, belongeth to Children, and the Scripture-command for the use of water to all that have the Promise, and to all that are of Christs mystical body. Now some Children will be found to belong to his body, the Church. I hope *R. F.* will think, if he doth not, others will believe, the Scripture is plain enough for that, *Luke 18. 15, 16, 17.* In one Verse we read of *Infants*, in another, of *little Children*, whom Christ owned, as belonging to the Kingdom of God: The Kingdom of God, and the true Church that is in God the Father, and in the Lord Jesus, *1 Thes. 1. 1.* differ not an hairs-breadth: of some of that age, or non-age (we may call it) of yong ones, and little ones, is Christs body made up in part; yea, he is so far from setting all Infants by, and shutting them out, that he professeth with vehemency, *ver. 17.* Verily, whosoever shall not receive the Kingdom of God, as a little Childe, shall in no wise enter therein. Let *R. F.* be humbly-passively capable of what a little Childe is capable, and he may enter, with Christs little ones, into the knowledge of this mystery, and benefit of Infant-baptism.

A sprinkling  
Baptism war-  
rantable by  
Scripture.  
*Baptizo*  
*Baptizo*  
\* *Diabobis*  
*Baptizois*.

Thirdly, I shall prove the sprinkling of Infants, or application of water to them, or others that way, by plain and sound consequence from Scripture.

1. Although the word *Bapto* signifieth to dip, the word *Baptizo* signifieth to wash diverse ways. The Jews had diverse Baptisms, as the words are, *Heb. 9. 10.* \* translated *diverse washings*: Some by sprinkling, or putting water upon persons, or things, to which *Ezek. 36. 25.* and *Heb. 10. 22.* alludeth. Some civil, or superstitious, as *Mark 7. 4.* washing of vessels, tables, or beds; which way was by casting water upon them, as by dipping some things into the water: so that the command for baptizing is a command for sprinkling, as for dipping, as the word is used, *1 Cor. 10. 2.* They were all baptized, in the cloud, and in the sea; some might be more drenched or wet then others; but they (whether yong or old, whether more or less washed, or moistened with water) were all baptized. It is not the quantity, but the quality, and use of water that was then, and is now significative in Baptism. The general end and use of water

water is washing, (the effect whereof is cleansing) and such *Section 38.*  
is the use and force of the word, (as before) hence I reason,

That action which fully representeth the main end and use of Baptismal-water, is lawful and sufficient :

But sprinkling, pouring, or putting water upon the body, doth represent this main end and use, &c.

For the main general end, and use of Water-baptism, is to signify spiritual washing and cleansing of the soul from sin, *Acts 22. 16.* Arise, and be baptized, and wash away thy sins : and this is done significatively, by a sprinkling-Baptism (of yong or old) as well as by a dipping.

2. When *John* baptized Christ, and *Philip* the Eunuch, their going down to the water was one action, and the baptizing another. I stand not convinced by any plain, or forcible Scripture-phrase, or by any circumstance in Scripture-history, that there was any other action, or rite of baptizing (when it came to that) then sprinkling or casting water upon the person baptized.

3. Sprinkling, or putting water upon the baptized, is the more ready and easie action ; and Christ hath not burthened his Church in the New Testament with painful Ceremonies. Dipping and plunging, is either of the whole body, or of a part onely : if but of a part, it is hazardous and troublesome, not onely to Infants, but to persons of years. Once upon a time, I asked a neighbor of mine (who was for Dipping) how *Paul* dipped the *Jaylor* ? his answer was, He took him plum up from the ground, and put him into the water. (By the way I told him, there had need be good store of strength in all Administrators of Baptism in this maner, and little *Paul* might not be strong enough for the service, if *Silas* was) I asked again, whether there was a pond or river in the yard, betwixt the prison and the *Jaylors* proper lodgings ; and was answered, there might be a brook running through the yard. These are strange conjectures, which men will assume and fancy to themselves. I may ask again, what brook or pond was there in *Judas*'s house, where *Paul* was, *Acts 9. 11.* who when weak and feeble was baptized, *ver. 18.* and was not strengthened in body till he had received meat, *ver. 19.* sure, sprinkling or putting

Section 38. putting a little water upon *Paul* at that time, and at all times upon feeble Infants, as upon feeble *Paul*, is a work of greater mercy, which God prefers before sacrifice. Who may not observe, that dippers, and the dipped are more put to their shifts, to make out their way by Scripture, then we are straitned, to prove a sprinkling Baptism, or a washing by sprinkling, or such kinde of application of water to the party? And therefore if water be appointed by Christ, and Infants are not excluded the Covenant and Promise wherein their parents (if but one) do stand; and if sprinkling or casting water upon the Church-member, or confederate with God, and his people, be sufficient, and suitable to the main end of Baptism, I apprehend we depart not from the minde of Christ revealed in Scripture, when we so Baptize them.

4. As I forbear judging of Saints who differ in some inward notions, and outward forms, so I cannot but condemn this sect of men, who are against all outward Baptism with water, what way, or to what persons soever it be applyed; and vent many falsehoods and absurdities in their dictates concerning the baptism of the Spirit onely. I shal instance but in one or two of the busie Pen-men, *J. P.* and *J. N.*

\* His shield  
of the Truth,  
page 11, 12.

\* *James Parnell* dictates thus; *They who would have one Baptism outward, and another inward, would have two Baptisms, when the Scripture saith the Baptism is but one: As for the Baptism of water, which the Apostles used, it was a command of Christ for its time. Whereas the contrary hath been shewed from Scripture (in this Section) that the two parts, outward and inward, make but one Baptism, by reason of the relation that the outward sign hath to the inward thing signified; vvhich relation, by virtue of Christs ordaining it to be so, is the foundation of the union, and oneness. And as for his limiting the Baptism of water to the time past and novv out of date, it is but a Tradition lately received, to make void the commandement of Christ, which will stand in force, effect and virtue, when the Tradition will vanish and come to nothing. James Nayler, a greater doctor (J. Lilburn \* calls him a tall man in Christ) dictates thus. \* It was not laid on the Apostles as of necessity;*  
but

\* Refur. of  
J. Lilburn.  
Love to the  
ist. pag. 38.

but as they found it of service or dis-service. This is rotten, *Section 38.*  
groundless stuff. It was always of service, since Christ did  
institute it, and not to be denied to the proper, and capable  
subject. If the Apostles did not always administer it them-  
selves, they appointed Evangelists, Pastors, or some that  
were commissioned to preach to do it, according to Christs  
command, *Matth. 28. 18, 19.* which they were to teach  
others to observe and do; And a necessity there was for  
them to obey their masters command: and administer, or  
cause to be administered, as a necessity on the Believers part  
to use it for him, and his as a means of faiths confirmati-  
on, &c. not but that God can and doth save without it, where  
it cannot orderly be had. But then will *J. N.* say, \* *If any* \* *As above,*  
*shall come in the power and Spirit of Johns Baptism, or if any* *page 40.*  
*had a call from God thereto, such we judge not, nor gainsay.*  
But what call doth this man imagine? observe what he  
saith, afterwards, \* *God never called any to Baptize; but* \* *Page 42.*  
*first he called them out of the world, and their habitations there;*  
*to follow Christ, as into the wilderness, which were prophets*  
*and Apostles called immediately.* No call will please him but  
that which is immediate, no minister but an *Elijah*, or an  
*Elisha*, a *Peter*, or a *Paul*. This man is yet a Seeker, and  
not a perfect finder, though he speaks much of present  
perfection attainable; and gives them that deny it, this jer-  
king abusive character, [*who preach up imperfection, and*  
*sin for term of life*] whereas it is one thing to preach, there  
will be sin in the Saints, and need they shall have of the me-  
ditation of their Baptism, to confirm their faith of the non-  
imputation of that which is inherent; and another, to  
preach it up. I am more then afraid, I do certainly discern it,  
that the late preaching of present perfection in sanctification,  
hath raised and preach't up the pride of many a Pharisaical  
spirit to such a height, that we shall not expect their saving  
fall, by many years labors, unless Gods Almighty arm be re-  
vealed. And to preach up that which is in deed the Baptism in  
Spirit, on purpose to overthrow Christs institution of water,  
is, I dare say, not from the dictate of Gods Spirit, but of  
self and flesh in *J. Naylor*. That which he saith in one  
page \* *Is true, The Apostles did not baptize Believers over* \* *Love to the*  
*again* *Lost, pag. 4*

Section 38. *again with water, who had had it, because they had it not before in their fashion : But as false is that which he hath in the page before, \* That Paul preached Baptism in spirit in its stead, i. e. in stead of Baptism with water : for it is a great injury to the Apostle to represent him as a justler out of any of Gods ordinances and as one like himself : who saith pretty well, one while, \* [no form we deny into which Christ leads in Spirit] yet presently as ill again, and blows as cold as before he blew hot, But all forms we deny, that are used by men to keep people from following the Spirit. For suppose it we may with grief enough, that some men do abuse forms this way, all men do not, nor dare admit the thought, but tremble to think any should be so formal ; and again, what warrant hath he to deny any of Christs forms, though he may (with the best wisdom and zeal he hath) help to batter down the Images that men have set up ? Christ hath withdrawn from men, but he never sent for water-Baptism to heaven, though it came from thence ; He never repealed the Covenant made with Believers, and their seed. The Promise holds to all Christs New Testament institutions, to Baptismal-water, applyed to all Christs little ones : He that denyes it, puts down Christ, and his ordinance, and sets up Idol-self in the room. Let *J. Nayler* make a more privy search into his heart, and ponder well of what I have animadverted briefly, and of what I shall close with ; none of his stumblings at the divisions about forms, should make him out of love with that which had a divine stamp, and is not worn out but in his apprehension, as in *R. F.* his fancy.*

(13. Head of their Scripture-contradiction.)

Section 39.

Concerning the Lords Supper.

Section 39.

I Had noted out of a Pamphlet (as it fell out) of R. F. what a title of dishonor he gives to the Lords Supper, no better then a *Carnal invention*; as strong a contradiction to 1 Cor. 11. 23. as his reason is weak, because he wanted that assurance which he expected at the Participation of that ordinance; whereupon, he takes me up with his old reviling language, \* *I charge thee in that to be a gross lyar, I said that your imagination was a carnal invention, but the Lords Supper I own.*

The visible  
outward  
Lords supper  
no carnal invention.

*Rep.* What Lords Supper doth he own? that in the heart onely, for he owneth what he witnesseth; and what doth he witness? it followeth in his book, *and-witness that he is come in to sup with me*, Rev. 3. 20. *Rep.* But at that Supper I never heard, or read before, of one drunk with the opinion, That the commemoration of the Lords death (by breaking and eating of blessed Bread and drinking of blessed Wine, i. e. bread and wine set apart by prayer and thanksgiving, as he appointed) was mans imagination, and a carnal invention. It is matter of Faith (and not imagination) to me (as to many thousands) and as with my heart I believe, so with my mouth and Pen I make this confession, that, *That Lords Supper which Paul speaks of*, 1 Cor. 10. 16. and 11. 20. and which chap. 10. 21. he calls the Lords Table, was and is: something besides the inward mystical communion with Christ, Rev. 3. 20. even the visible sign and seal of that Communion, and of other effects of his death; and if this be proved and found to be none of mine nor mans imagination, it will appear to all men who is the *gross lyar*, and that R. F. hath called *that Lords Supper*, or the ordinance of bread and wine, instituted by Christ, (in the night wherein he was betrayed) *a carnal invention*. But he goes on, *And the bread which we break it is the Communion of the body of*



*Section 39. Christ, and the cup which we drink, it is the Communion of the blood of Christ; and as Paul said, so say I, Let those that are spiritual judge what is said.*

*Rep.* Agreed, in Paul's sense, not in the apprehension of R. F. but where hath Paul these words? *Let those that are spiritual judge, &c.* It is true, the spiritual man judgeth of colors, white and black, truth and error, grace and corruption, something he can judge of all spiritual things, which a natural man cannot; But it is the wise man, which the Apostle appealeth to, in that place, which R. F. shott at, at rovers, 1 Cor. 10. 15. I speak as to wise men, judge ye what I say. If any man think himself to be a Prophet, or spiritual, and be not wise, he may think, as R. F. that the words ver. 16. are meant of bread broken *only* in the heart, and of the cup drunk in the heart, &c. but no wise man, that ever yet I met with, nor any truly spiritual, have so thought, or will so judge; excluding outward bread, and the visible Cup, from being the sign, and pledge of inward communion in and with the body and blood of the Lord, as R. F. doth.

\* Page 20.  
Bread and  
wine the out-  
ward matter  
of the Lords  
Supper.

*Thou canst not prove that Paul brake outward bread and drunk outward wine, with the Corinthians, nor the manner how.*

*Rep.* The truth doth not rest upon my proof, nor needs there any more but the reading of the words, 1 Cor. 11. 23, 24, 25. which I shall transcribe at large, for the memorial of the institution, as the blessed Apostle hath left it to the Saints. "For I received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. What proof lies in these words, which R. F. calls for, I shall demonstrate, in this argumentative way,

What the Lord Jesus brake, and drank with his disciples,  
and

and after what maner; that *Paul* brake, and drank *Section 39.*  
with the *Corinthians*, and after that maner:

But the Lord *Jefus* brake material, or outward bread, and  
drank material, or outward wine, with his Disciples *Mat. 26. 26, 27*  
(having first blessed the bread, and given thanks di- *Mark 14 22,*  
stinctly at the taking of the cup) and then gave it to *23, 24.*  
them, to be used in remembrance of him:

Therefore, *Paul* brake material, or outward bread, and  
drank material, or outward wine, with the *Corinthians*,  
after the maner that the Lord brake, and drank, and  
gave it to his Disciples, to be used in remembrance  
of him.

The Major, or first proposition, is undeniable, else *Paul*  
had been unfaithful, to teach and practise among the *Corin-*  
*thians*, and to write it over, to them and us for imitation;  
but *Paul* obtained mercy of the Lord to be faithful, *1 Cor.*  
*7. 25.* The Minor, or second proposition, is as true as the  
first, for Christ took of the Bread upon the table (the re-  
serve of it, after the Passover Supper) and blessed *that*,  
brake *that*, gave *that* to be eaten; and he took of the Cup  
upon the table, and gave thanks (afresh) and gave it to  
them, saying, Drink ye all of it: For this *is* (i. e. this is a  
sign, pledge, memorial, seal, or assurance of) my Blood of  
the New Testament, which is shed for you, as *Luke* hath it,  
*Chap. 22. ver. 20.* and for many (as *Matthew* and *Mark*  
record it \*) for the remission of sins: which Cup put (by  
a Metonymie of the Subject for the Adjunct, i. e. the thing  
containing, put for the thing or outward matter contained  
in it, i. e.) for the Wine in the Cup, he calleth *the fruit of the*  
*vine*, as it was in its own nature and substance; it must of ne-  
cessity follow, that *Paul* following his Masters institution at  
the heels, or to a hair, (as even now was cleared) the bread  
that he brake, and the wine that he drank, (and ordered  
for the future to them and all the Churches to be broken  
and drunk, *1 Cor. 11. 26.*) was the fruit of seed-corn, mate-  
rial outward bread; and the fruit of the vine, material out-  
ward wine: which because *R. F.* in another piece of his, had  
said *was carnal*, I added for explication, and to discover how

*Section 39.* he contradicted 1 Cor. 10. 16. that albeit the bread and wine (which we use according to the Lords precept, and *Pauls* practice) in the Lords Supper, are in their nature and substance very bread and wine, yet they are *Spiritual* in the institution, end, and use, during our corporal eating and drinking of them, at that Supper of the Lord.

The word which I used in the Concrete [Spiritual] he turns to the Abstract [Spirit] and thus clamors me, *\*Therefore it is thy reason is so weak, that saith, The bread which you break, although it be bread in the nature and substance, yet it is Spirit in the institution, &c. What blasphemy is this, to say that the Spirit is in the bread, which is natural in the substance? Here is a Papistical trick indeed, Oh horrible delusion!*

*Rep. 1.* I brought not 1 Cor. 10. 16. or any reason from thence, to prove the bread to be material and outward, (though I could, as above I have from the 11. Chap.) but to shew it was not *carnal* in *R. F.* his sense, set in opposition to the spiritual institution, end, and use: For that which is appointed by Christ to be used for signification and assurance of many a souls interest in, and communion of his natural body and blood, broken, and shed upon the Cross, that is not meer carnal bread and drink: But the bread and wine is after Christs institution to be so used, as *Paul* admonisheth the *Corinthians*, and not to be abused and profaned, *i. e.* used in a common maner, as if it were but ordinary bread and wine, and had no special signification, and end stampt upon it. That natural body and blood of Christ (which we remember in the Supper, as broken and shed at his Passion) was and is a true natural body, (then on earth, now in heaven) and yet it was and is spiritual food; his flesh, *meat indeed*, his blood, *drink indeed*; there is no sweeter, no better; there's none to that: So the bread and wine, is truly bread, materially wine, and yet withal, in the Lords Supper it is Christs body, and it is his blood; How? significatively; a spiritual memorial of Christs death, and a pledge of what Christ is (to us that believe in him) dying for us.

2. This

2. This man *R.F.* coyneeth phrases, and then fathers them upon me; [*The Spirit in the institution*] and [*the Spirit is in the bread*] and would make the world believe he were as ignorant of Popery, as of true Protestant Doctrine. The Doctrine I held forth (according to Scripture) was, and is in professed opposition to all *Papisticall tricks* and devices, touching the Lords Supper. I said, the bread, as the wine, was so, and is so, in its nature and substance, but *spiritual in the institution, end, and use*: And I adde, neither Christs Institution, nor the Ministers Blessing, doth transubstantiate them, or turn them into the natural body and blood of Christ, as the Papists imagine, after their consecration. They do not say, that I know, *the Spirit is in the bread*, nor did I ever so expresse my self in preaching at *Edinburgh* (or elsewhere) and what I wrote there\* is to be seen and read of all men; yet more then this, of confused stuff, would *R. F.* (in his return to the Agreement of 42. Ministers\*) make the world believe, he *can produce under my hand* (and the hands of other Preachers in that City.) Had his mistake been onely in a letter of my name, to put (*e*) for (*a*) it were a very venial offence; but to refer (as he doth) to my whole name (except that letter) is a most impudent forgery.) But to return to the Pontificians, this they hold; The body of Christ is corporally under the shew of bread, and the blood of Christ is substantially under the colour of wine; (as if the accidents or qualities of roundness, redness, or whiteness, could be without the subject and substance of those creatures; and as if Christs natural body and blood, for substance, could be there, and neither be seen, felt, nor tasted; and as if Christ had laid down the qualities of a true natural body, and were in moe places then one at once, with many such blinde dotages) this is to make a very carnal Supper of it indeed. Hence it is that (they maintaining (in words onely, and with fire and faggot, not by any Scripture rightly understood, nor sound Argument from thence) the real, corporal, carnal presence of Christ) we protest against them, as Antichristian: And so must we enter a protestation against *R.F.* and men of his way, to be yet more mysteriously Babylonish. For the grosser Papists speak broadly,  
and

\* page 20.  
\* Contradiction of the Quakers (so called) p. 16.  
\* See page 18. with the marginal note.

Popish Transubstantiation a blinde dotage.

Section 39.

and make a nullity of the Lords Supper, by their feigned Transubstantiation and carnal-corporal presence; but these speak subtilly, and nullifie it, by transforming of the Institution, and spreading the Lords Table with another cloth (as it were, and as will more appear anon) while we hold up the Ordinance, according to Gospel-primitive simplicity, and do maintain (upon sufficient Scripture-grounds) both the outward and inward matter, and form of the Lords Supper, with the spiritualness of the Institution, and the truly-spiritual presence of Christ, with his own ordained signs; who, in relation to them, and to his own promise, and his peoples faith, is there (as at Baptism, *Matth. 28. 19, 20. Lo, I am with you, &c.*) by his Spirit, to quicken, confirm, and seal up our communion with himself, as crucified for us. Hence it is, that the Churches of Christ, and every true believer, active in his faith, have found it, and do still experience it to be a faith-strengthening, conscience-refreshing, soul-comforting, love-increasing, sin-mortifying, salvation-assuring Ordinance; although they have not always a like sense of his presence. But to cast off this Ordinance, and call it a *carnal invention*, as *R. F.* hath done, for want of expected assurance at the participation of it, is a rash fruit of unbelief, and proud impatience; and to call us *Deceivers* \* for keeping to the Institution (which remaineth firm in it self, while it proves ineffectual to many an unworthy communicant) is to hide himself, in his self-deceivings: Finally, to cry out, *Oh horrible delusion!* is to cast a mist before others eyes, that they may not see where the juggling and the juggler lie close together.

The benefit of  
the Lords  
Supper.

\* Page 20.

For what saith he further? *The Kingdom of God consists not in meat and drink, but in righteousness, peace, and joy in the holy Ghost; and in that Kingdom, wheat-bread, and red wine is not the souls food, but the precious blood of Christ.*

*Rep. 1.* Where the Apostle speaks of the choice things, wherein the Kingdom of God consists, viz. righteousness, &c. *Rom. 14. 17.* he is not treating of bread and wine at the Lords Table, but of meats and drinks, which Jews and Gentiles made a difference about, *ver. 2.* One believeth he may eat all things, another that is weak, eateth herbs. He

*Rom 14. 17.*  
vindicated.

was

was the stronger Christian who found his liberty to eat of *Section 39.* all things, i.e. all creatures appointed for natural and bodily food: He was the weaker, who confined himself to some particulars, as onely lawful, viz. Herbs, &c. This Scripture, of the Apostles preferring righteousness, &c. before meats and drinks, is impertinently and sinfully alledged, to contradict the observation of the Lords Supper, wherein he will be remembred by the use of natural bread and wine, till his second coming. 1 Cor. 11. 26. As oft as ye eat of this bread, 1 Cor. 11. 26. and drink of this cup (for natural substance, the same with cleared. other bread and wine; but for signification and assurance, different) ye do shew (by such a use and participation) the Lords death till he come. That clause [*till he come*] and others, of *his coming*, are usual in the New Testament, to denote his second and glorious coming, visibly in our nature. If I will that he tarry till I come, &c. John 21. 22. So shall also the coming of the Son of man be, Mat. 24. 37, 39. Even so, come Lord Jesus, the voice of the Bride, and of John, echoing to Christs Surely I come quickly, Rev. 22. 20.

2. Although *wheat-bread* and *red-wine* be not *souls food* alone and by themselves, yet stampd with the Lords Institution, his word of promise, *This is my body*, *This is my blood*, with his word of command, *Do this*, &c. and this done in faith accordingly; in and by them, Christ doth feed our souls. If the sacred signs of the Old Testament had this significancy and excellency, that in respect of what was represented by them, they are called spiritual meat, and spiritual drink, 1 Cor. 10. 3, 4. (Manna was appointed to feed the faith of the Fathers, and Water out of the rock, to refresh their soul-faith) surely, the blessed signs of the New Testament come not short of such spiritual significancy and excellency, which they have not from themselves, but from Christ the institutor and ordainer of them; who will, and doth make them *souls food*, instrumentally; because he thereby, and therewith gives forth himself, to be their assured food and nourishment.

But saith R. F. \* for a close, *He is my meat; and drink; \* Page 20. and food for my soul to feed on, and for such as are in him, John 6. who is the bread of life.*

*Section 39.* Rep. But how, he doth not tell us, onely he saith it is so; and I wish it be so, and that he doth not feed upon ashes, nor that a deceived heart doth lead him aside, nor that a lye be found in his right hand; I'm sure it is in his tongue, or pen, who shall say or write, Christ feeds not souls, by *wheat-bread, and red wine.*

1. It is a true exposition of *John 6.* which we hold up against the Papiſts, that all along that Chapter, Christ speaks not of the Sacrament, called the Lords Supper (consisting of sign, and thing signified, outward and inward matter) but onely of his natural flesh and blood, given and shed for all that eat and drink him spiritually, or by faith; which daily they may, and ought to do. Believe, and thou hast eaten, as was *Augustines* counsel and encouragement of old, to the Christians in his time.

2. It is a proud and disdainful practice, altogether to reject the use of *wheat-bread* and *red wine*, or any fruit of the vine, frequently, as a help to memory, faith, love, and all the graces of the inner man; especially, by fresh remembrance of Christs death, in the application of the signs, to be strengthened in believing our interest and propriety in him, that we may feed the more strongly upon him, and live cheerfully by faith, every day and hour. By this time, me thinks, I hear *James Nayler* crying out of divisions about

\* Love to the *the form* \* (of the Lords Supper) which the worlds Teachers  
lost, pag. 43. and Professors, are all out of, and have lost, and the power also;

and then spreading his new cloth (that I hinted at before) as some wet napkin over a Corpse, so he, over his new Communion Table, and then sets on his new-transformed Supper, and what's that? Hear if you can, and read, without their trembling, but in true fear, take notice of his horrible delusion. For the sake (saith he\*) of such who are lost in

\* pag. 45.

*James Naylers*  
transmutation  
of the Lords  
Supper.

this thing, and troubled in minds concerning it, what I have received of the Lord, that I shall declare unto you, which all shall witness to, who come to partake thereof, as the truth is in *Jesus Christ*. If you intend to sup with the Lord, or shew the Lords death till he come, let your eating and drinking, so oft as you do it, be in remembrance of him, and in his fear, that at death you may witness to the lust and excess, &c. If this

this

this man were not lost himself, could he write thus wildly, *Section 39.* falsely, impudently, or minister such a miserable comfort to, a troubled minde? Why, where, will the poor lost simple soul say, is the fallacy, wildenes, impudence? The fallacy in this, that by eating and drinking, as oft as you do it, he meaneth, your ordinary meals, of Breakfast, Dinner, or Supper, for so he expresseth it, *Page 43.* This was to be done at all seasons when they eat and drank. The wildenes in this, For the sake of such as are lost, and that at death you may witness to the lust and excess. The impudence in this, that he saith, He received it of the Lord; and to avoid excess, and of becoming reprobates in the faith, it was \* that the Lord \* *Page 44.* Jesus commanded his Disciples, in eating and drinking, to shew forth his death till he came. And this was that the Apostles received of the Lord, and so practised, till he was come to them; and then \* they continued it for their sakes who were \* *Page 46.* weak in the faith, to whom he was not yet appeared. What colour, will the lost simple soul say, hath he for all this? He hath something surely to set forth his new dish? *His colour-  
able Reasons  
dis-coloured.*

First, He thinketh \* this Lords Supper was done and instituted by Christ, as they sate at meat, and did eat, *Mat. 26. 26.* \* *Page 43.* *Mark 14. 22.* But must it therefore be confounded with every ones common ordinary meal? That Supper which he instituted anew, was, if *Luke 22. 20.* be consulted, after the Paschal Supper: and *Paul* saith, *1 Cor. 11. 25.* after he, the Lord had supped, yea, after he had risen at the end of the Paschal Supper, *John 13. 2.* he took a towel, washed his Disciples feet, sate down again, *ver. 12.* and had given the dipped sop to the Traitor, who upon the receiving of it, went immediately out, *ver. 30.* and came in no more. But now, Christ and his chosen ones are alone, they not having removed the Table; the Lord enters his Sermon, *John 13.* latter end, with *Chap. 14. 15, 16.* and having taken bread and then the cup, he either prayed that in *Chap. 17.* or (after his distinct consecrating words of blessing, and thanksgiving, and his giving, and their taking of the bread and wine) at the end of the whole action; for *John 18. 1.* compared with *Man. 26. 30.* the prayer (after the Sermon) ended, and the \* Hymn sung by them all, they go forth, over the Brook \* *Unknowntes.*



Section 39.

*Kedron, into a Garden in Gethsemane, near to the Mount of Olives. It appeareth by what is said, it was a distinct Supper from the rest, attended with solemn Speeches, Prayers, and Praises in prose, and in a Song. If all the Quakers drink in James Naylers Doctrine, they will then take up Prayer, and Thanks at meals, which many have laid down, they will be frequent in singing Hymns; even as oft as they eat and drink, it must be done, if they will believe what he saith the Lord hath revealed unto him. But some will be wiser, I hope, then some other, and hear reason, as it divinely lyeth in the Scripture. The Scripture calleth the instituted bread and wine, *this bread*, and *this cup*, and *this cup of the Lord*, 1 Cor. 11. 26, 27. And this bread it calls *Christs body*; and this cup, the *cup of the new Testament*; and the wine, *Christs blood*. Will J. N. or any of his friends be so profane, as to call every piece of bread he eateth, and every draught of drink, with such an Emphasis, and such a title? Will he make no meals of any thing but of bread and drink? or, will he have all his own, and Believers drink, to be of the fruit of the vine? Thus the Scripture describeth the Lords Supper to consist, for the outward matter, of bread and wine (as I have before proved for R. F. his conviction.) The Scripture, neither from Christs mouth, nor Pauls pen, saith, As oft as ye eat and drink, it is the Lords Supper; but as oft as ye do *this*, eat of *this bread*, drink of *this cup*, ye do shew the Lords death *till he come*. What boldness is it to make that temporary, and of short continuance, which the Apostle saith is to be held up till he cometh! 1 Cor. 11. 26. And such a coming he speaks of there, as in other of his Epistles, but especially, consult, 1 Thess. 5. 2. 2 Thess. 2. 1, 2.*

2.

\*Love to the  
world. pag. 43.

Secondly, You will finde him suggesting to the lost bewildred soul, \**That the Church at Jerusalem did continue in the Apostles doctrine, &c. and breaking bread from house to house, did eat their meat with gladness, &c.* What then? If their breaking bread, and eating meat be confounded; that in ver. 42. with that in ver. 46. here was confusion in the Churches greatest purity, which J. N. denieth. If bread and wine was distinctly used (after the Lords institution) and  
apart

apart from their civil repasts and meals; then he hath nothing makes for his transfigured Supper, from this Scripture: But *ver.* 42. speaks of Church-ordinances by themselves, and *ver.* 46. of Family-repast, as distinct from the other; and the latter words explain but the former, their breaking bread *domatim*, or at home, is said to be eating meat, which was not the Lords Supper. 7. *Nayler* reads it, *daily-breaking bread from house to house*, but 'tis not so read, or to be read (though 'tis a truth to be supposed they did daily take their ordinary repasts, more then once a day) but, they continuing daily with one accord in the Temple, &c. There is nothing of certain ground for daily use of the Lords Supper, but *Acts* 20. 7. will shew us the primitive practise of assembling every first day of the week, for that breaking of bread at the Lords Table; and so *Tremelius* out of the Syriack, hath it, *1 Cor.* 11. 20. When ye come together on our Lords day, ye do not eat and drink, as is meet. And if it be read after the Greek, as we read it, When ye come together into one place, &c. it sheweth the eating and drinking of the Lords Supper was, and should be (by the Churches respectively, as that at *Corinth* for one) in some one place together; and civil ordinary meals should be (as they were at *Jerusalem* at first) in their own houses, *1 Cor.* 11. 34.

*In die Domini nostri.*

Thirdly, saith *J. N.* \* *In their eating and drinking, at all seasons, they were to do it to the Lord, and therein to have communion with his Body, and his Blood; and for that end were to keep themselves pure from all pollution.* It is a truth, nor they, nor we are to sin in any action, but whether we eat or drink, &c. do all to the Lord and his glory: we are not to feed without fear, we are to keep from all excess, do all in a mortified way, think and speak of Christ at dinner and supper, but this must not nullifie or make void the peculiar Ordinance of the Lords Supper, but rather we must frequently observe it, as a solemn help to purity and mortification, influential into our whole conversation. Communion with Christ, and his Body and Blood, is to be perpetually held up in all our actions, natural, civil and sacred, by faith and the communion of his Spirit; but the communion

3.

pag as above

Section 39.

with him, in the use of the memorative signs of his body and his blood (*viz.* bread and wine) solemnly set apart by his special appointment, for that end, is yet an advancing work, distinct by it self from other actions of ordinary communion.

4.

Fourthly, *J. Nayler* in the place aforesaid presumeth, *when the Christians were to eat with Gentiles-unbelieving, they were to partake of the Table of the Lord, as is plain, 1 Cor. 10.* which is neither plain nor true; understood of the same time, place and company, as this man holds it forth: for their eating with the Infidels was at best (when there was no meat offered to idols, or no knowledge of it, no scruple made about it) but a civil correspondence: and there was more then *Bread and Wine* (the onely outward materials at the Lords Table) even whatsoever was sold in the shambles, *ver. 25.* Besides, the place and company, where and with whom they did eat and drink at the Lords Table, was in some one Meeting-house or other (as the house of *Gaius, Ram. 16.23.* for one) where the whole Church, and onely the Church did participate. It is to no purpose what he saith afterwards, \* *Whether they eat or drank, they were to do it to the Lord, as at his Table;* for every like is not the same: and although different actions meet in the same general ultimate end, yet there are special subordinate ends to each of them.

\* Page 44.

5.

Fifthly he addes, *There is no other thing can keep from feeding in the lust, and eating to the lust, but to eat in remembrance of Christs death til he come, &c.* And I subjoyn, It is not our eating every day in fear and moderation (as it ought to be) that will mortifie a lust, but onely give a check of restraint: Bodily exercise of fasting profiteth little that way. Acting of faith upon Christs death every day will do much, as well out of meals, as at them; yea, he that doth not remember Christ at his plowing, and sowing, when he lieth down, when he riseth up, goeth out, or cometh in; or at other times, as at break-fast, dinner or supper, will go near to forget him then: But that we may never forget him, and his death, and his power and love to take away our sin, he hath left us his soleman sacred Supper, as an instituted means  
of

of a Remembrance of him, to be used as oft as with conveniency we can meet at his Table. Section 39.

Let not *J. Nayler*, or any man upbraid us with eating and drinking in a Self-sollemnity, once a moneth, or three times a year. The superstitious observation of times (by man set up) is laid down, I think, by all the Godly in the three Nations, as to that business. None have impositions upon them for once a moneth. Were hearts and purses large enough in all the Churches, they might meet every first day of the week (our Christian Sabbath-day, a day that the Lord hath made for solemn conventions and exultations, *Psal.* 118. 24.) at the Lords Table. Let him look to the idols in his own heart, and beware of imposing upon others his New-model, or putting off his Gibeonitish old clouted shooes, and mouldy bread, I mean his pieces of old Familism: For what shall we make of that passage? \* [*It must needs be so (viz. to spend* \* Love to the  
upon their lusts) with such as do not discern his body in their eatings, who is the Body of all creatures] Lost. pag 454 but a chip of the old block, *H. N.* the old father of the pretended Family of Love, his Doctrine; to incorporate Gods Essence into the creatures, and the creatures into his? For, said he, *In the beginning one God, and one man, had in all one order, being and nature: And, God was all that the man was, and the man was all that God was:* Accordingly saith *J. N.* *He is the Body of all creatures, and filleth all things in heaven and in earth;* but by them that are in the lust, *Christ is not discerned present, who is the fulness, and vertue of every creature.* Here is, it may be, an Ubiquitarian mystery, Christs glorified Body, deified, and to be discerned every where in every creature. But will the lost soul be carried away with this winde of doctrine, so diverse and estranging from, and contrary to the blessed Apostles intention? *1 Cor.* 11. 29. where, by not discerning the Lords Body, he holdeth forth their sin, who confound their own meals with the Lords Supper: whereas 'tis the duty of all the Churches, and every Communicant, to distinguish both notionally and practically between that Bread and Wine instituted and set apart for special, sacred, spiritual use, and common ordinary food, used for civil repast and corporal nourishment. The Bread at the Lords Table,

*1 Cor.* 11. 29.  
who vindicated &  
cleared.

*Section 40.* Table; is to be discerned as a pledge, sign and memorial of the Lord Christ his natural body once broken and crucified: The Wine is to be discerned as the sign; pledge and memorial of his natural blood shed in the garden; and upon the cross; And the relation which Christ hath unto his appointed signs, together with mystical union, and special spiritual presence, promised and given to the true partaker of the signs, is to be discerned also; all which *James Naylor* is ignorant of (or wilfully shuts his eyes) with his fellow-creature *R. F.* who threw off the ordinance *because he wanted the assurance that he expected.* But how to reconcile these two mens writings about the Lords Supper, I was at a loss (while the one saith, *Wheat bread and red wine is not souls food (as before)* and the other dictateth, *The Lords Supper was to be at all seasons when they eat and drank*: one would have the Supper to be altogether within; the other would have it to be at all times when men eat with moderation, and without excess; it is well if they understand themselves) until I compared their other words, viz. of *R. F.* *The Lord is come in to sup with me, with James Naylers*; *God's Son the fulness and virtue of every creature, which all know, who come to his Supper, where the Father and the Son are come in, and sup with the creature*: And hereby (as by other of their expressions) it appeareth they do, both of them, cast off the external visible ordinance of the use of particular bread and wine, at some times, for the ends appointed; and resolve it into an imaginary transformed communion of God in and with every creature; which, so it speaks like *H. N.* the old branded Familist, they care not how unlike the Holy Scripture they write, as one said long since of his first followers.

#### *Section 40.*

**T**HAT they may with the fairer shew make void the Lords institution, at his Table; they have devised false Interpretations of that place in *1 Cor. 11. 26.* one of which  
*1 Cor. 11. 26.* I discovered in this Section; to which *R. F.* answereth nothing, although I had it out of one of his Pamphlets, viz. of *shewing the Lords death till he came to his disciples after his resurrection*; which to mention onely carrieth confusion in

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in the forehead : 7. *Nayler* notwithstanding its grossness, favors this sense, and addes another. First, he gratifies R.F. in his sense, by reading or writing it in the Præter tense \* : \* Love to the  
*They were to do it in remembrance of him, shewing his death till he came.* Now *Pauls* words are plainly respecting the time to come; *till he come*, i.e. till the very instant hour of his coming; for the \* Adverb of time notes duration, having another Adverb and Particle added to it, which imply a drawing out of the time; that should the Lord stay never so long ere he comes, the Supper is to be continued till that coming of his, which I hinted in the former Section, was his coming the second time (as it is called *Heb. 9. 18.*) in that humane nature which at his first coming he assumed into the unity of his person : The word for [*he come*] used by *Paul*, is the same, and in the same subjunctive Mood, as in *Luke 9. 26.* when *he shall come* in his own glory; and in his Fathers, &c. so it might be read in *Paul*, as our Latine \* Translation hath it, *usquequo venerit*, and *Tremelius* out of the Syriack, *usque ad adventum ejus*, even till his very appearance in the clouds : For that meaning must stand, whatsoever.

7. *Nayler* \*, secondly, addes to the former Fiction; viz. That *Christ charging his disciples to wait for his coming, at Jerusalem, the promise of the Father, of which he had told them before his death, which they were to shew so often as they broke bread, till he came, and after he was come to the Apostles, they continued it for their sakes which were weak in the faith, to whom he was not yet appeared.* Where, by the coming of *Christ*, he would have his lost Souls understand his coming in the Spirit onely and not minde what *Paul* saith of the after-continuance of the Lords Supper, till his visible glorious appearance : onely if he hath appeared in the Spirit, it is enough, the Lord is come, they are now perfect, and may cast off Gods instituted Forms of Worship, in the former figure, onely for others sake, they may keep them up; but then, poor souls, what will follow? You that are not yet arrived at their perfection, must hold fellowship with them that may forget *Christs* death (for they eat and drink no longer in remembrance of him) and put to-morrow out of their thoughts, and then the sensuality charged by *James* *Nayler*

**Section 40.** Nayler upon others; seizeth upon themselves. But against this poyson let me give you a few Antidotes.

**Antidotes.**

1.

1. No Believer is without the Spirit, and the Lords coming in Spirit, as it came at first to the Apostles, before Christs death, and to the *Corinthians* by *Pauls* ministry, at their first conversion, *1 Cor.* 2. 14. and to the *Thessalonians*, *1 Thess.* 1. 5.

2.

2. There are none that have the greatest measures of the Spirit, in a sanctified way, but have need of more, *Phil.* 3. 12.

3. The Apostles continued the Lords Supper (after the pourings out of the Spirit, *Acts* 2. 1.) for their own use and benefit; for 'tis said, *Acts* 2. 42. The converts continued in the Apostles doctrine and fellowship, and *breaking of bread*, and prayers: not that the Apostles continued it for their sakes onely who were *weak in the faith*. The strongest Believer walks but by faith here, and not by sight, *2 Cor.* 5. 7. and will have need of such *wheat-bread* and *red-wine*, as a bait in his walk and journey: And although the Apostles had gifts extraordinary *Acts* 2. 1, &c. conferred upon them, their Sanctification was not then perfected. *Peter*, one most forward, slipped and stumbled now and then, *Acts* 10. 14, 15. *Gal.* 2. 12, 13, 14. *Barnabas*, a good man, and full of the Holy Ghost and of faith, *Acts* 11. 24. yet fell into sharp contention with *Paul*, stumbled on the blinde side, in siding with *Mark* his sisters son, *Col.* 4. 10. *Acts* 15. 37, &c. and halted with *Peter*, *Gal.* 2. to instance in no more.

3.

3. The comings and manifestations of the Lord in his Spirit, may be lost in a great degree by the Saints, as the experiences of *David*, *Psal.* 51. 11, 12. *Heman*, *Psal.* 88. 11, 15. and others are upon Record in Scripture. Famous is that of *Mr. Robert Glover* Martyr, who two or three days before his death, was lumpish and desolate of all spiritual Consolation, till going to the Stake, the Lord restored his Joys, and then he cryed out to his friend *Mr. Bernher*, *Austine*, *he is come, he is come*. Christ is free to come, or go, and withdraw as he pleaseth, both as to the in-comes of joy, and of power also: and look to it, O ye lost souls, who trust to these deceivers, that trust to their present manifestations, were they never so true, their hearts deceive them, and their doctrines

doctrines deceive you ; if onely you keep to ordinances, *Section 41.* and that of the Lords Supper, till you have got a little comfort, and then bid farewell to all. Great is the pride and unthankfulness of such, who, after they have been enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted of the good word of God (the sweetness of the promises) and the powers of of the world to come, do fall off from the means, and ordinances; a great forerunner it is to the unpardonable sin, to wilful, malicious Apostasie, which if it be totall, will be final and irrecoverable. *Heb. 6. 4, 5, 6. &c.*

#### (14. Head of their Scripture-contradiction.)

##### Concerning Prayer.

##### Section 41.

**I** Had noted their expresse contradiction [*We are against publique Prayer*] to what we have, *1 Cor. 14. 14.* and *1 Tim. 2. 8.* for prayer in the publique meetings of the Church, and in every place.

*R. F. \* tells me I have wronged the words, by turning them into a wrong sense.* \* Page 21. Publique prayer not forbidden by Christ.

*Rep.* What is their sense ?

He saith, they are against a publique prayer, which is in the state of the Pharisee.

*Rep.* What is a prayer in the state of the Pharisee ?

He tells us, that which Christ forbids, *Matth. 6. 5.*

*Matth. 6. 5.*

*Rep.* 1. What have we there ? let the words be read : vindicated.

And when thou prayest thou shalt not be as the hypocrites: for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Here is no prohibition of publique prayers in publique places, but of affectation of private prayers, in publique places to be seen and observed of men. It is indeed Pharisaical to fall to private devotion, when a publique work is in hand, in the



*Section 41.* same place; or when there is none, yet there is company to observe, it is without, and against rule, to pray by a mans self, when the company cannot be edified, by that which a man speaks unto God, and not in the hearing of the persons present, and to their understanding; but *R. F.* hath not this sense, but judgeth rather we are all in the state of the Pharisee, who are the mouth to the rest in our publique meeting places.

2. We have found their practical opposition, and refusal of joyning with our publique prayer, which is the best interpreter of their sense, and speaks more what is in their hearts, then *R. F.* his gloss upon it. Once at *Edinburgh*, one of theirs, went out, at the end of my Sermon, after he had spoken what he had to say, when I told him I would go to prayer, for the discovery where the error laid, on his part or ours. Another time since at *Cogges-hall* in *Essex* (on a day of prayer and fasting) when I was about to pray before Sermon, one *J. Parnell*, first, being called upon by the magistrate to put off his Hat, ask't why he bade not him in the Pulpit put off his Cap, and then turned his back upon the ordinance (although he was offered liberty to speak further, if he would stay quietly till our work was ended) if this be their maner of owning publique prayer, it is neither after the way of truth, love, or peace, nor after the order of the Spirit of God, who teacheth better manners, and behaviour before God, and men. *R. F.* must not think to put us off with [*but the praying with the Spirit we own*] as if they that pray in publique, did not pray with the Spirit: or that it agrees with the saying of Christ, *Matth. 6. 6.* *when thou prayest, enter into thy Closet, &c.* as if the publique ordinance may not stand with the private; for the most retired and secret duties, are to fit and make ready for the publique: onely 'tis our Lords scope there to confine a private prayer, to a private place: as it is the Apostles order, from the Lord, *1 Cor. 14. 14, 15, 16.* when we pray publicly (in Church-conventions, all which have a privateness in them) to pray so as others may be edified thereby, who are Saints; and those who occupy the room of the unlearned, may testify their consents by saying *Amen*;

*Matth. 6. 6.*  
vindicat.

*1 Cor. 14. 14,*  
*15* cleared &  
vindicat.

men ; which they could not do if either the person praying *Section 41.*  
spoke onely to his own hearing, or in the heart, not with an  
audible voyce to others ; or when they heard him, they  
could not understand him, because he exprest himself in an  
unknown tongue. All that I drive at (with the Apostles and  
our Saviours scope) is that every ordinance, and outward  
part of worship be owned in its place, and that this of pub-  
lique prayer may not be disowned ere the more, because of  
these mens crying up their praying by the Spirit, in opposi-  
tion to the Churches publique prayers, which the Primitive  
Church at *Jerusalem Act. 2. 42.* attended, and continued  
in, and which the present Saints and Churches in these na-  
tions hold up according to president, and precept. *R. F.* in  
another Pamphlet of his, \* *saith, they are led by the Spirit,* \* Truth dea-  
*and he maketh intercession for them according to the minde* red of Scan-  
*and will of God.* But their practise shews they are not in this dals. pag. 2.  
led by the Spirit, when they cross the minde and will of  
God, by refusing to joyn with the Saints in a publique  
prayer ; we acknowledge that no wicked mans prayer is ac-  
cepted, publicuely, or privately made by him. It is their  
duty to pray, but not their priviledge, who are destitute of  
the Spirit, and out of Christ ; But to profess prayer *from*  
*the second birth, while yet they know not how to pray as they*  
*ought, but as the Spirit maketh intercession with sighs and*  
*groans ( which are J. Parnells words \* )* is to contradict \* Shield of  
their doctrine of perfection : And to give a dash at all truth. p. 14, 15  
our publique prayer, as the *long prayer of the Pharisees*, is  
to strike at the Spirit, and contradict the Scripture allow-  
ance of the publiqueness and length of prayer, upon occasi-  
on, while we give no allowance to Pharisaical ends and pre-  
tences, but can approve our persons and hearts to God in  
Jesus Christ ; our persons in Christs righteousness reckoned  
to us, by faith : our hearts, so far as renewed, by the grace  
and power of his in-dwelling Spirit. *James Nayler* hath  
expressions, one would think, of this tendency, that com-  
plies with our doctrine, in his common place of Worship  
\* (wherein he instanceth in no part of worship but prayer) \* Love to the  
he acknowledgeth, as we teach, *The worship of the true and* Lost. p. 8, 9.  
*living God stands out of mans will, and, before any man can*  
*rightly*

**Section 4.1.** *rightly worship God, he must wait to know the Spirit ; But now let the lost soul beware of his counsel ; where should they wait ? you must (saith he) know the light, and in it wait, till therein you finde the Spirits leading, acting, and ordering. This counsel, if followed, keeps men off from the positive parts of worship, revealed in the Scripture : The light that every man hath, as he comes into the world ( which is the light they nourish up people in, in opposition to Scripture-light) makes known nothing of publique ministry, Church officers therein, of water-Baptism, Lords Supper, publique order of prayer, &c. nor of Christ mediator, nor of the Spirit of promise ; nor of one promise of grace, or gracious acceptance in Christ : Had not the lost soul better counsel, while he was under publique ministry, to attend there for the coming of the Spirit, the Spirit of faith and prayer ; where God useth to give it, Acts 10. 44. and promiseth to pour it out, Prov. 1. 22, 23. with 20. 21. verses. How true is that which J. Nayler hath, in the same place, according to our Scripture-doctrine ? when a man hath been doing evil, neglecting good, and then he runs to act a worship to get peace, the prayer becomes abomination ; for he that regards impurity, the Lord will not hear his prayers, nor accept his worships ; that's Cains sacrifice, and Esaus prayers : but either must your worship be performed in one that never sinned, or it cannot be accepted with the pure God. Yet here is his mis-guidance of lost souls,*

The Spirit of  
Prayer to be  
found in the  
publ que  
ministry.

1. That he would lead them off from joyning with him that makes long prayers: such a one, he seems to speak of, who hides his wickedness with pretence of godliness; but he makes no difference of any that serve Christ and his people, publickly, in the nation, as if they were all such, & to be separated from.

\* Page 11.

2. He directs to the commands in Spirit, in opposition to the Scripture-Letter : for thus he delivers himself ; \* *All the Saints have their commands in Spirit, but yours is in the letter ; and so of another ministrations ; for the literal ministrations is done away in the spiritual.* As if the Spirit did not give out his commands by the written letter, or the Scripture, and his power also, by the reading and hearing of it, and by praying according to the rules and patterns of prayer

prayer therein contained. But something, O ye lost souls, *Section 42.* you will finde (when the great Shepherd seeks up his lost ones, and brings back that which is gone astray, *Ezek. 34.16*) ever and anon that alienated your hearts from the Scripture, by the spirit of Contradiction that is in these mens Teachings and Writings.

## (15. Head of their Scripture-contradiction.)

### Concerning Singing.

#### *Section 42.*

**I** Gave account of their exprefs words, *We are against all your Davids Praises and Prophecies in meeter; contrary to Ephes. 5. 19. Col. 3. 16. and other Scriptures.* R. F. \* makes me this return, *Singing of Psalms, and \*Page 21. Hymns, and spiritual Songs, we are not against, but own; but your Poetry we deny.*

*Rep.* He might as well say, your translation of them into English meeter we deny: But if Psalms, Hymns, and spiritual Songs be owned, they are either *Davids*, and other of the Saints penning, and the Spirits inditing in the Scripture, or of their own composing: if they own none but of their own composing, they reject *Davids*, and what was left for Psalms cannot be sung without meeter, or due measures of speech, our use in Scripture, contradicting both it by that rejection, and themselves also, by owning Psalms, Hymns, and Songs, and dis-owning meeter or Poetry: for never was there Song, Hymn, or Psalm sung forth, as it ought to be, but it had some modulation, musical measure, or tune. What is Poetry, but a confined speech, or words bound up into verses of so many feet? Or, what is meeter, but a form of words ordered into set pauses and rests, and sung in its due measures? And what better Poetry then that in the Scripture? which is translated and ordered as futeh best to our own mother Tongue, for singing, and teaching others to sing *Davids* words and praises, with *Davids* spirit.

But:

## Section 43.

But saith R. F. *We deny your teaching people to sing lyes in hypocrisie, saying, they are not put in minde, when they are put in minde; and, they have no scornful eye, when they have.*

Rep. 1. We call none to sing that which is not true, for the matter; and we exhort them to sing in a sincere maner, with an upright heart.

2. A sincere heart may sing that, or other Psalms, as Davids frame of spirit more then his own; yet, with desires and breathings after a farther measure of humility, weanedness of affection from the world, faith, joy in the holy Ghost, &c.

3. If the wicked take the name of God in vain, sin lies at their door, we warn them against *hypocrisie*. For this man therefore to say, *We teach people to sing lyes in hypocrisie*, is to speak a falshood in plain English. He may think his tongue and pen is his own, and none shall control him, yet I would have him remember, *Psalm 52. ver. 2, 4, 5.*

## (16 Head of their Scripture-contradiction.)

## Concerning Elders and Ordination.

## Section 43.

**O**rdaining of Elders was not by man, said one; this I noted as contrary to *Acts 14. 23.* where by the direction and assistance of the Apostles, with the suffrages, or consenting voices, and gestures of the Brethren, in the Churches, Elders (Teaching and Ruling) were ordained; or being chosen, were set apart to their office, by Prayer and fasting, in every Church. R. F. \* represents me, as if I had not truly quoted *James Nayler*, his *Discovery of the man of sin*, Page 38. and calls the wise-hearted to read that book; and it will witness, and clear him, and the truth declared in it.

\* Page 21.

Rep. Agreed, let the wise-hearted read all that book, if they please, and gather up more of his Errors, to witness against

againſt it, then I have done : But for that which concerneth *Section 43.*  
*Ordination, I again affirm, ſaith J. Nayler, that the ordain-*  
*ing of Elders by the direction of the Spirit, was not by man,*  
*nor of man, nor any created power, &c.* The wiſe-hearted  
 here appealed to, will ſoon grant, that which they never de-  
 nied, That the direction of the Spirit was his own, not  
 mans; and the *gift of the holy Ghoſt*, was his gift : But if the  
 holy Ghoſt makes uſe of the Apoſtles, and of the Churches,  
 to chuſe and ſet Elders apart, as he did, then the *wiſe-hearted*  
 will conclude againſt *J. Nayler* : this call is not immediate,  
 but mediate; a *call of God by man*, or by the miniſtery and  
 ſervice of man, and is not diſproved by what he hath ſaid  
 to the contrary.

What hath *R. F.* to ſay againſt it ? *This I ſay, The holy*  
*Ghoſt made Overſeers, and ſo Elders in the Church, Acts 20. 28.*  
*20. 28. and the holy Ghoſt is not ſuch men as you are.* *Acts 20. 28.*  
*vindicated.*

*Rep. 1.* It were well for *R. F.* if he knew what or who the  
 holy Ghoſt is. Under that Head of the Trinity (as before  
*Section 7.*) he was no perſon, in his judgement, diſtinct from  
 the Father and the Son; and now he tells us, he is not *ſuch*  
*men* as we are : Why, what is he? Is he a man, or Angel?  
 ſpeak out *R. F.* tell us what he is in thy judgement : for in  
 ours, and according to the grounds of our faith, laid down  
 in Scripture, he is neither *ſuch men*, as we, or the Sect of  
 men, called Quakers; nor is he ſuch a perſon as man, nor  
 is he man or Angel, but the very God. And as he is God  
 with the Father, and the Son, ſo he is a divine perſon diſtinct  
 from the perſonal ſubſtances of the Father and the Son, as  
 hath been proved above.

2. What the Father and the Son do, he doth, as to the  
 making of Overſeers, or Biſhops and Elders : he gives the  
 office, he deſigns the officer, he furniſheth the Elders with  
 graces and gifts fitting for the function, and he directeth the  
 Church by his word and rule, whom to chuſe and ſet apart,  
*1 Tim. 3.* Yea, he approveth of mens ſervice in the ſetting  
 apart of men to this, as other offices; he made uſe of the  
 Prophets and Teachers at *Antioch*, to ſeparate him Barna-  
 bas and Saul, for the work whereunto he had appointed them,  
 as *R. F.* acknowledgeth; but if he thinketh that which fol-  
 loweth

*Section 44.* loweth, [*and they were sent out by the holy Ghost*] cuts off Ordination by man, it is a contradicting-thought to the very Scripture he quoteth, *Acts 13. ver. 3.* When they had fasted and prayed, and laid their hands on them, they sent them away; and yet are said to be sent forth by the Spirit, because they were but instrumental to the Spirits sending; but if he sends by them instrumentally, he sends by them mediately. If *R. F.* thinketh the Spirits sending in this manner, doth not cut off Ordination by man, then he contradicteth his fellow *J. Nayler*, who saith, *Ordaining* (no not so much as) *of Elders was not by man.*

## (17. Head of their Scripture-contradiction)

### Concerning Ministers maintenance.

#### *Section 44.*

*2 Cor. 11. 9.*  
vindicated.

\* Page 22.

**I** Had noted what *R. F.* saith in another Pamphlet, *viz.* *The Apostle had a free spirit, and was chargeable to no man*, building this assertion upon *2 Cor. 11. 9.* and mounting it up against Ministers taking any maintenance: He attends not the Apostles limitations, *I preached to you at Corinth, the Gospel of God freely, ver. 7. With you, I was chargeable to no man, ver. 9.* nor how he used his liberty elsewhere to take wages, *ver. 8.* But he \* returns me some truth, and some railing (as his manner is) *Paul covered no mans silver, nor gold, nor apparel, but preached the Gospel freely, and his hands ministered to his necessities; That is truth, and will stand as a witness against all proud, covetous, self-seeking, hireling Priests in Scotland and elsewhere; and at the Truth which witnesseth against your deceit, thou art offended.*

*Rep.* It no ways offendeth me that *R. F.* or any man can write out a Scripture-truth, *viz.* That *Paul* was free of covetousness (in outward manifest acts, while he had the body of all sin within him, take that truth with the other, *Rom. 7.*) but

but it offends me, and much more the holy and true God, when his words are alledged to bad ends and purposes, and when more is collected from them then he intendeth; as in this case of Ministers maintenance, and in these instances of the Apostles words and practise: For, Section 44.

[First,] Preaching the Gospel freely, may stand with taking allowance and maintenance three ways. Preaching freely may stand with taking maintenance.

1. When it is preached with a free and cheerful Spirit, as it should be always, by all the Preachers of the Gospel, not by constraint, but willingly, 1 Pet. 5. 2.

2. When 'tis preached not for filthy lucre; that neither being the first nor last end of the Preachers service, for then the wages they take becomes (to them) filthy lucre.

3. When it is upon free-cost, in respect of some such as we preach unto. They give, they contribute nothing; no-thing is demanded of them, but supplies are given and received from other persons, or places: This was the Apostles case in reference to the *Corinthians*; he preached all upon free-cost to them, took nothing of them; but took he nothing of others? Did he live upon the Air? It's fit for Ministers to live by Faith, but wanted other Churches their Love, or did he refuse supplies from elsewhere? No, ver. 9. That which was lacking to me (at *Corinth*) the brethren which came from *Macedonia* supplied.

[Secondly,] From the Apostles working with his hands, *Acts* 20. 30. cannot be collected, either that Ministers are bound to follow a trade, (for 'tis ordained of the Lord, they should live of the Gospel, i. e. of the Allowance due to them for preaching the Gospel, 1 Cor. 9. 14. and not of a trade) or, that *Paul*, and consequently others, might not have forborn working; for expressly he tells the *Corinthians*, and others by them, what was the minde of God, and is to this day. 1 Cor. 9. 6. Or I onely and *Barnabas* have we not power or liberty to forbear working? Observe it, [Or I onely and *Barnabas*] it seemeth other Apostles used their liberty every where; *Peter*, *James*, and *John* had left their nets (as to a trade of fishing, thereby to get their livelihood) long before, as *Matthew* his Custom-house; and *Paul* and *Barnabas* might have left their work of Tent-making.

*Acts* 20. 34. vindicated.

1 Cor. 9. 14. opened.



Section 44

making; (as they had left off the trade) But at *Corinth*, because *Paul* met so providentially with *Aquila* and *Priscilla*, who by their occupation were Tent-makers, and he had the skill, he practised it with them, *Acts* 18.3. and at *Ephesus*, and at *Thessalonica*, *1 Thes.* 2. 9: he labored with his hands, to minister to his necessities; but there was no necessity, from any direct precept, that he must so labor, or *Sylvanus*, or *Timotheus*: but saith he, *ver.* 6. we might have been burthenfom, as the Apostles of Christ.

*Acts* 20.35.  
vindicated.

[Thirdly,] Although the Apostles example, and what followeth, *Acts* 20.35. may stand as a witness against all loyterers in the ministerial work; and against all covetous, self-seeking, hireling Preachers, in every place, (who make hire, and gain the end of their preaching) yet doth it not so much as once appear for witness against them, who do what *Paul* himself did, by rule, *viz.* At some times, and in some places take more allowance then otherwhile or where; nor against them that live meerly upon the allowance of Providence, for the preaching of the Gospel, not having learnt a trade to help themselves withal; and if they had, may use or not use their skill, and take pains, as it may be a furtherance or hinderance to their Gospel-work. And these things well pondered, henceforth let not *R. F.* or others go about to binde up Ministers where God hath left them free; nor envy or reproach their Calling, with the names of Hirelings and Priests, &c. without distinction or difference, as if all were such who have their outward livelihood (according to Gods ordinance) upon the account of preaching-work, and labor, unto which, who is sufficient? Let not *J. Nayler* send abroad his invectives against Town-teachers.

\* Love to the: his common place, concerning the ministry of Christ \* is  
lost, pag. 60, 6. little better: The Lord rebuke him, with his fellow *R.F.*

## (18. Head of their Scripture-contradiction.)

## Concerning Immediate Calling.

## Section 45.

**T**hey pretend, as I noted, to an infallible judgement, and to a calling, not by man, but Immediate; *whom God sends, he sends forth immediately.* This, spoken indefinitely, and meant universally, of all that God sendeth, is contrary, as I hinted, to *Gal. 1. 1.* where *Paul* speaks of a sending of *man*, and *by man*, and *by Jesus Christ*. The sending of *man*, is unlawful, when one man sends another who hath no power to send, or the man runs of his own head, upon his own errand; and either knows he is a deceiver, or is deluded by Satan, and thinks himself immediately called, when 'tis onely the voice of his Fancy and Imagination. The sending of God is two-fold, either mediate, or immediate; both lawful; God sends by mans ministry, that is mediate; or he sends, at least, at first, without it: Now *Paul's* call, as it was not of *man*, so, at the first, it was not of God, *by man*, but immediately, by *Jesus Christ*. *Acts 9.*

Call to the Ministry, either,  
1. Unlawful;  
2. Lawful, and of God.

1. By man.  
2. Immediate;  
*Gal. 1. 1.* cleared.

*R. F. \** is not herewith pleased, but thinketh *Gal. 1. Chap. \** Page 22, will witness against what I say; and why so? because, *He that was immediately called and sent, doth there witness the same.*

*Rep.* I affirm that *Paul*, at the first, was immediately called, so was he immediately converted; were *R. F. Ed. Burroughs, J. Nayler, J. Parnel*, and others, therefore immediately sent, because *Paul* was? We have a Proverb, I would not have it offend, if I remember and mention it aptly, seasonably, and justly; *As the Bell tinketh, so the Fool thinketh.*

[*As for pretences, we do not pretend to be immediately called (saith R. F.) and sent, but we witness that we are.*

*Rep.* But who will believe them that witness of themselves,

*Section 45.* selves, and have not the signs of such a Calling upon them, But clasp, and interfere with the Prophets and Apostles Doctrine, at every turn almost? This is our present instance, all mediate calls are cryed down, and the immediate onely cryed up, and mis-represented; mis-applied, when as the Apostles, who had the most immediate calls, were not against the other way of Gods calling men, by the Church, and their own assistance of the Church in that work: But the holy Ghost hath left their practice with his Rule obligatory to us, 1 *Tim.* 5. 22. and 6. 14. with *Titus* 1. 9. yet will R. F. proceed to say \*, *We witness with him that thou accusest*; and that is *Ed. Burroughs*, whose words in my former piece I shely hinted at; now take them as largely (though he hath much more to the same purpose) as is needful. \**The Ministry called by the earthly powers, by*

\* Page 22.

\* Warning to Underbarrow, by E. B. p. 16.

*earthly Magistrates, or at Oxford, Cambridge, or Newcastle, all this Ministry, who is here called, is by man, and the Gospel is of man, which the true Gospel is not; and he, who hath the word of God, to declare from God, his call is not by man; neither doth he go to man to be approved; for he that preached the true Gospel, consulted not with flesh and blood; and so it is now, the same thing do we witness, and to be Ministers of the everlasting Gospel, called not by man, but by God. Thus far E. B. Let the light in R. F. his natural conscience judge, whether I said not truly, when I referred to E. B. his Book, as pleading 'only' for an 'immediate call'; and that none preach the true Gospel, but such as have that call; and then let the light of the Scriptures (above cited) to Timothy and Titus, judge, whether such, as they laid hands on, were Ministers or no; and whether the Gospel they preached was true Gospel or not. By *Ed. Burroughs* verdict such were not called of God; because they had a hand in their call; nor could they preach the Gospel, because their call was but mediate. But praised be God, we be neither stand nor fall to these mens verdicts; the Lord himself, by the Scripture, shall judge them and us. And as to that which *E. Burroughs* saith, about the Ministry called by earthly powers; or at Oxford, &c. according to Scripture, distinguish between their outward encouragement; and call*

All have not call to office, who have outward liberty of preaching.

call to office: Earthly powers are to give outward liberty *Section 45.*  
 to such as by the Godly learned are tryed and approved, as  
 men fit to have publique liberty, and encouragement, 2 *Chro.*  
 17. 7, 8, 9. The call to office, in the Church, is by the  
 Church. Again, we must distinguish between *Pauls* not  
 consulting with flesh and blood, whether he had a true call, or  
 the true Gospel, (being immediately called and taught by  
 Jesus Christ) and ordinary mens refusal to be tryed, and  
 approved, either for the obtaining of outward liberty or  
 office; for the Rule is clear as to ordinary officers, 1 *Tim.*  
 5/10. Let these also first be proved; which [*also*] presup-  
 poseth the Bishops and Elders, to be under the command of  
 Christ, for submission to a tryal, (as the Deacons) first, and  
 before they be chosen to the work. And as concerning  
 those who assume liberty to teach, it is commended in *He-*  
*zekiah*, 2 *Chro* 30/22. that he spake comfortably unto all  
 the Levites, that taught the good knowledge of the Lord:  
 And in the Angel of the Church of *Ephesus*, *Rev.* 2. 2. that  
 he had tryed them which said they were Apostles, and were  
 not, and had found them liars; which is the plain case now  
 in controversy between us and the Quakers; whether  
 they be Apostles, seeing they pretend to immediate calling;  
 and whether we are Pastors and Teachers, who are called  
 by the Church: or, whether they are not liars, who say  
 they are Apostles, and bring not the doctrine and zeal of  
 true Apostleship. Till the Lord doth more discover them,  
 and all pretenders to one call or other, I must attend R. F.  
 and examine what he further offereth.

*All thy mediate calls and sendings will not prove thee to be  
 as Paul and Timothy was; that had the gift within him, and  
 the testimony by the holy Ghost; as they had.*

*Rep.* 1. I pretend to no such call of an Apostle, an officer  
 in every Church as was Paul: or of an Evangelist, an assist-  
 ing officer to the Apostles, where they saw fit to send him,  
 as was Timothy, Titus, and others.

2. All that R. F. saith of his immediate call, will not  
 prove him to be called as Paul was; by a voice from heaven;  
 for then, haply, he might have heard sounding in his ears,  
*Richard, Richard, why dost persecute me, with thy ca-*  
*lumnies*

*Section 46.* Intanies and reproaches? Or, *Farnworth, Farnworth*, why dost throw dirt upon my face, by pretending to honour me as the *word of God*, and ownest not my Scriptures to be my *word*? Why dost deny my Spirit to be what he is, &c.

Inward call  
so be tried by  
the outward  
fruits.

3. I acknowledge the *gift within*, and *testimony by the holy Ghost*, when they are found in us, to be the best Letters testimonial, as to an inward call; but these suffice not to prove the outward call, unless the fruits of that inward gift and testimonial appear. If the gift and testimony within would carry it before men (as to the man himself that hath them) and that *R. F.* did know it in those that he dis-owns for the Ministers of Christ, I think, he would not crucify them so often with the ignominious title, of *Romish Priests* and *Hirelings*: but how shall he, or we, be known among men, if our words and works without, be not called forth, to bear witness of what is within? By thy words then *R. F.* shalt be justified, and by thy words thou shalt be condemned, *Mat. 12. 37.* I am to answer at the same Bar, and to be tried the same way. Our words must be tried by Gods word, and our works also by the same Rule. If Scripture of Old and New Testament be the Scripture of God, there have been counterfeites of an immediate call; and some mediately sent of God, by man, who with their mediate call have been and still are approved of the Lord.

#### *Section 46.*

**T**O this Section *R. F.* saith nothing (in his wonted shew of words, but is wholly silent) where I had noted, that (as they cry up their own pretended immediate Call, so) they

\* Glory of the condemn any mediate call as carnal; for *mediate* (say \* they) Lord, &c. pag. is carnal and natural. I granted there is a call of man, by man, which is carnal; and I instanced, in such people, as make choice of carnal men, by the hands of a carnal, common, forein Eldership; But this is not our Question: they fight against the most orderly call, if man hath any hand, or voice, or consent testified about it: Hence it is that *R. F.* will not vouchsafe with patience, to take notice of the two Scriptures which

All mediate  
calls not car-  
nal.

which I desired the Reader to compare, viz. *Acts 14. 23. Section 46.* with *chap. 20. 28.* where the Elders, called by the Churches, and set apart by their and the Apostles fasting and prayer, are said to be the Holy Ghost's Bishops; such as He made Overseers. Accordingly are all Elders, Pastors and Teachers called; if called of God: Even Evangelists were called of God, by man: *Mark* by *Barnabas* and *Paul*\*, *Timothy*, \* *Acts 13. 5.* *Titus*, *Silas*, or *Sylvanus*, and others by \* *Paul*; much more \* *Acts 16. 3.* fixed Officers, set in every Congregational Society. As the Apostles had a power Paramount under Christ; to call and take Evangelists to their assistance; so the Churches had a power from Christ to chuse their Pastors, Teachers, Elders, Deacons, and to set them apart by prayer and fasting: and what power they had then, they have still who are Churches, or companies of visible Saints, called out, and distinguished from the wicked, ignorant and untoward multitude, by their free consents, and professed subjection to Christ, and his Laws of Worship and Government. Let these daring men calumniate all Gospel-administrations, with the term of *mediate stuff*, and think by their high swelling words of vanity *all mediate call's are razed out in the full*, as their phrase is, the Scripture will stand, and the means of the new Testament worship, and order, will stand immutable, to the Lord his appearing in glory, at his second coming: according to the charge of *Paul* to *Timothy*, 1 *Ep. Chap. 6. ver. 13, 14.* And as the command of Christ for Church-order is perpetual, so the call of God, by the Church, is spiritual. The holy Ghost in the Scripture lays down spiritual Rules, 1 *Tim. 3.* He confers spiritual-gifts according to his Rules; and the Church, a spiritual Corporation, gives the outward call, where they find such spiritual characters and qualifications: God owns this choice, while the Quakers with carnal Parishioners, disown it; who will have the worst of it in conclusion, the day shall declare.

The Churches  
call Spiritual.

## Section 47.

## (19. Head of their Scripture-contradiction)

## Concerning Immediate Teaching.

## Section 47.

\* Page 22.

**I** Had noted how they pretended to be *immediately taught*. The teaching of God (saith one) is *immediate* in the least degree: contrary to *Dan. 9. 1. & Tim. 4. 14.* R. F. answereth \*, *We do not pretend so to be, but we witness that we are so taught, and according to the promise of the Lord.*

John 6. 45.  
vindicated.  
All Believers  
not immedi-  
ately taught.

Rep-1. But who will believe him, and his fellows, when the witness is of themselves, from themselves, and without proof? They that flee to an experience, and a promise for proof, must first shew the promise, and then the performance of it to themselves. I am yet to learn the promise of the Immediate Teachings of God, to be given to all that are to teach others, of which is the question. The promise, *John 6. 45.* They shall all be taught of God, concerneth all that have truly believed, do, or shall so believe; all the children of Gods election, all the children of the Church-Catholique, and of the new Jerusalem, *Isa. 54. 13.* which teaching, if God had intended to be given immediately, i.e. without any medium, means, or instrument, then would he not have sent Preachers abroad for them to hear, thereby to be taught and drawn to believing.

Apostles im-  
mediately  
taught.

2. Had all that the Lord sent forth as Gospel-dispensers, immediate teaching? we grant *Paul* had it more immediately, more fully, and more at once, than the rest of the Apostles, *Gal. 1. 12.* and *2. 6.* will R. F. and his Brethren witness the same immediate teaching, with *Paul*, and the utmost height of his revelation, that nothing can be added to them? We grant the rest of the Apostles had the immediate teaching, and ducture of the Spirit in their preaching and writing: But are all Apostles? *1 Cor. 12. 28.* compared with *Ephes. 4. 11.* There was a second sort of the Ministers of

## Part 1. concerning immediate Teaching.

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of Christ, who were called Evangelists, (assistants to the Apostles) these had their light and knowledge by mediate ways: *Timothy* is instructed of *Paul*, 2 *Tim.* 2. 2. and 3. 10. 14. (as taught out of the Scriptures, by his mother and grandmother, from his childhood, 2 *Tim.* 1. 5. with *Chap.* 3. 13.) *Apollos* was instructed\* in the way of the Lord, by the Scriptures, *Acts* 18. 24, 25. and had the way of God more perfectly expounded to him by *Aquila* and *Priscilla*, *ver.* 26. These Evangelists were of too low a form for R.F. and men and women too of his way. There was a third sort called Prophets; some of which were immediately taught, and inspired with knowledge of things to come; some of these, men, as *Agabus*, *Acts* 11. 28. and 21. 10. some, women, as *Philips* four daughters, which did prophesie, *Acts* 21. 9. I do not finde that Quaking men and women pretend to this kinde of immediate teaching, received about things to come. Other Prophets there were, who were mediate taught; as they at *Corinth*, and elsewhere, who did, out of the old Testament, expound, give the sense of the Prophets writings, and raise Doctrines, confirming them by edifying testimonies, and reasons out of Scripture, to edifying use and benefit of Believers principally and Churches; 1 *Cor.* 14. 3. compared with *ver.* 22. latter part. These I cannot call men quite out of office (as the word Office is largely taken, *Rom.* 12. 4.) Every member hath an office, that is, work and employment in the body mystical, as natural; but as the word is taken strictly, they were, and may be persons out of office, i.e. neither Apostles, nor Evangelists, nor Prophets, foretelling things future, nor Pastors and teaching Elders. As they were not Apostles, nor Evangelists, (that is plain enough) so,

First, you will finde them distinguished from the Prophets, immediately inspired two ways.

1. These might be taken off by one that had a revelation: They might have a Doctrine, *ver.* 26. who had not a Revelation; which coming immediately for time and maner, when the other was speaking, was to take place and be heard, while the Prophet, who onely hath a Doctrine, or truth collected from Scripture, is to give place and hold his peace.

E c

This

Section 47.  
Evangelists  
taught medi-  
ately.

\* *ver.* 26. *Acts* 18. 26.

Some prophets  
immediately  
inspired.

Some pro-  
phets medi-  
ately taught.

Distinguish  
1. from extra-  
ordinary offi-  
cers.

1 *Cor.* 14. 26.  
& 29. opened.



Section 47. This onely for order sake; not but that the doctrine from Scripture was as infallible as the Revelation; and the immediate Revelation was to pass the trial, as the doctrine, *verse 29. and 32.*

2. In so much as women are excluded from this kinde of prophesie, by two or three at a time, *verse 29. with ver. 34.* But if it had been extraordinary predictions of things to come, they, *i. e.* women, might have delivered their message.

2. From ordinary.

Secondly, you will finde these gifted brethren (endued onely with a gift of Scripture-exposition, and application) distinguished from Pastors and Teachers in peculiar office. As two or three might exercise at a time, for which a liberty is granted, *ver. 29.* Now if they had been Pastors and Teachers in office strictly, there was no question but they might have preached at all seasons, when the Church met together, and a necessity is laid upon them, in season and out of season; a liberty onely is granted to these Prophets, and that liberty is limited also, as before. Would R. F. or his Fellowes be content with this low Form among gifted brethren in a Church, who have received their gift, by reading, and study of the Scriptures, together with conference, and observation of their own and others experiences (which being sanctified and blessed by the Spirit of God helps men forth to teach others, till they be called to office, or whether ever they be chosen to office, or not) it would something savor of an humble spirit: But as some deem this exercise of the gift of Prophesie too high for a believing brother, so he, and those of his Spirit (not in this guided by the Spirit of God) think it too low for themselves, and all other Teachers: and therefore whosoever are not taught as immediately as the Apostles of the highest Form, are no Teachers with them. Hence he addes, \* *And thou that art not taught of him, shews that thou speakest a vision of thy own heart, and not from the mouth of the Lord.* This is his judgement, but erroneous enough, and contradictory to the whole Scripture, as not being the mouth of the Lord. And if I affirm (as I did) the true Prophets studied the Scripture,

\* Page 22.

True prophets that is my imagination.  
Studied the  
Scriptures.

Rep. The true Prophets were either under the Old, or  
New

# Part 1. *concerning immediate Teaching.*

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New Testament, before or since Christ.

Section 47.

1. Before ; some of them studied the word, who were at other times immediately inspired, as I instanced in *Dan. 9. 1.* *Dan 9. 1.* If *Daniel* understood by books ; he read, and considered what he read in those books ; what was prophesied of the captivity, when it began, when it should end : and the writings of *Jeremy* were the Books, as *Daniel* himself tells us, by which he understood the number of the years &c. Others were trained up in a ordinary way, in the schools of the Prophets, under *Samuel* at *Ramah*, *1 Sam. 19.* under *Elijah* at *Bethel* and *Jericho* (although the Lord added impulses and inspirations, more then ordinary, and more immediately, to some of these afterwards) this is none of *my imagination* ; If *R. F.* goes on to charge it, I shall still lay his Scripture-contradiction before him, and at his dore it will lye, till he repents of it, for he chargeth not falsehood upon me but upon the word of God, whence I demonstrate what I affirm.

2. Since Christ, the true Prophets studied the word : The Scriptures studied (Gods Spirit going along therewith) made them Prophets in ordinary, of whom *Paul* speaks, *1 Cor. 14.* (as it fitted *Apollon* and *Timothy* for Evangelists) what hath *R. F.* to say against it? *no prophesie of the Scripture came in old time by the will of man (then not studied) but holy men of God spoke as they were moved by the holy Ghost, and the Scripture is of no private interpretation.*

*Rep. 1.* By prophecy of Scripture, *2 Pet. 1. 20, 21.* is meant the word and minde of God, declared in writing. God left it not to mans will, what, and when, and how he should write his Canon ; But he did immediately inspire, and dictate to the Pen-men of Scripture, matter, maner, and time. It follows not because the Secretaries of the holy Ghost wrote by his immediate inspiration, therefore the Prophets, and Teachers are not to teach others, but as they are immediately inspired : But it will follow from hence, and make against *R. F.* as it did in the first Section, and the sixth ; that if there is nothing of the will of man, or private-selfish meaning and sense, in the Scripture, then is it a rule for Teachers, as Scholars ; and they that will teach sound doctrine, must

*Section 47.* teach from, and according to the Scripture; and therefore had need study, and meditate on the Scripture; that he may  
 2 Tim 3. 17. be a right *man of God* (the title of a true Prophet) thoroughly furnished to all the work of a Minister as of a Christian.

2. This truth is not onely given forth by sound consequence, but directly, and expressly the will of God is laid down, 1 Tim. 4. 15. Meditate upon these things. *Timothy* an Evangelist must study that Epistle which *Paul* wrote to him, and *be wholly in them*, he must be taken up altogether therewith, refferre all his studies, bend all his thoughts to the knowledge of the Scriptures: And 2 Tim. 3. 17. with 16. All Scripture is given by inspiration of God &c. that the man of God, the minister of the Gospel, may be perfect: i. e. have a sacred library to converse with in all ages, and be made a compleat Scholar, able to teach, reprove, instruct and comfort out of Scripture store and furniture. Hence we use to say, A good Text-man, a good Divine, or an able man of God: and he is likely to be a light and treacherous Prophet, who slight the meditation of Scripture-Text, and speaks onely *quicquid in buccam venit*, what comes next to his tongues end. A fourth sort of ministers are Pastors and Teachers, who having the grace of God, and gift of prophecy, are called out from among the Brethren to office and oversight of the flock, as Bishops of the Lords institution. These were not so immediately taught, that I can finde, in the Apostles times; but rather by means and ways of the Lords appointment, they were trained up and fitted for the office; as by the exercise of their gift of Prophecy, beforehand, 1 Cor. 14. (each Church being as a School of the Prophets, and that of *Christ* eminently) so by their submission to tryal, at election, 1 Tim. 3. 10. And besides, none but disciples, of some years in nature, and standing in grace and profession, were called to the office of Pastor, or teaching Elder: now such disciples were first taught of others, catechized, instructed in an outward way; hence the \* Greek word for disciple, comes of another that signifieth to learn by outward teaching. Those that heard *John Baptist* were first called disciples (whereof *Andrew* was one; *Simon Peters* brother

*Bonus Textu-  
arum, bonus  
Theologus.*

*Pastors and  
Teachers,  
mediately  
taught.*

\* μαθητής of  
μαρδάρω.  
discip.

**Part I. concerning immediate Teaching.**

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brother, *John* 1. 40.) They that heard and followed Christs *Section 47.*  
Sermons were also called disciples, and so ~~were~~ all believers  
and members of the Churches, till at *Antioch* they were  
also called Christians; disciples, as taught outwardly, Christi-  
ans, as anointed with the Spirit, and partakers of Christs  
grace and gifts: And such being chosen, who were out-  
wardly as inwardly trained up, I conclude, immediate teach-  
ings did not onely furnish men for a Teachers, or Ministers  
function; but mediate ways also: which is both a warrant  
for them that desire the office of a Bishop first to study the  
Scriptures, and an encouragement also for Churches to co-  
vet gifts, and chiefly that they may prophesie; and for  
University Scholars to give up themselves to present cate-  
chizings, and exercises after Sermons (as they have begun  
in the Colledges) for the better storing of them with  
grounds of knowledge, and discovery of such disciples as the  
Lord hath begun to teach inwardly, by and with outward  
teaching, that they may be issued forth for service in the mi-  
nistry; after grounds laid in their understandings, and some  
experimental work of grace, approved of (if it might be)  
in some of the Churches of Jesus Christ. And oh that, to  
this end, all the larger Schools of the Prophets might be-  
come little Churches, and all the Churches of the Saints,  
might become little Schools of the Prophets! that Univer-  
sities might emulate the Churches for their holiness; and  
Churches might emulate the Universities for their know-  
ledge in the Scriptures!

If yet *R. F.* be not convinced, nor contented, but will  
proceed to say as he doth; \* *thou that denies immediate* \* Page 221  
*teachings and saith the Spirit is in the Letter and given by it;*  
*thou may well accense us falsely, that so lyes against God, and his*  
*Spirit.*

*I Reply.* 1. He speaks he knows not what, for the assert-  
ing of ordinary mediate teachings of them that are to teach  
others, doth not exclude the other, where God is pleased to  
give them; but so to cry up what is immediate as to shut  
out mediate, by ministerial instruments, and by the Scrip-  
tures, is contradictory to the minde of God therein, and  
to the constant series and course of his dispensation from  
the

*Section 47.* the Primitive times downwards. Little doth he or others (that de-cry study, and industry, and mediate ways of preparation for the work of the Ministry) either consider what is written, *2 Tim. 2. 2.* The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also: or know, what dependencies we have upon the Lord, both in our studies, and after all our travels; having learnt, a little, both to prepare, as if no assistance should be given, and so depend (upon him that called us, and useth us) in our delivery, as if we had not studied nor prepared. Little doth he know how far we can trust the Lord when we have no time for study, or what more immediate assistance we have, after the less or greater use of the means, upon occasion.

2. Less doth he know of the immediate teachings of God (whatever are his janglings about it) who thinks it a *lie against God, and his Spirit*, to say, *the Spirit is in the Letter of the Scripture, and is given by it.* Never did any that were most immediately taught, call off, not people onely, but teachers also from the Scriptures, which carry Spirit, Light, and Life with them, for their own interpretation. Never did any but God-slayers, and Spirit-wounders, go about to separate the Words of God, and his Breath, one from the other; but of that passage and string which he harps so oft upon, some account hath been given *Sect. 1.* and more shall follow in its due place\*.

\* Part 2.  
Sect 8.

3. Least of all doth he understand of our Gospel-wide-effectual doors opened, both for sending and going about our work, when he clamors, *thou ran, as the false prophets did,* or how far the Lord hath taught us to profit the people, and what seals he hath set to our ministerial labors, when he judgeth, and concludeth, *and so doth not profit the people at all.* Men blinded with malice let fly at all adventures; let R. F. look to his heart, for out of that in his heart, doth he write, be it good, be it evil.

## (20. Head of their Scripture-contradiction)

## Concerning Questions.

## Section 48.

**I** Am very well contented to read a Recantation about Questions; if it prove so practically, that they will as well allow of our questioning them, as they expect we should attend, or answer any of their Queries. In *Scarland*, as I said, Questions were cryed down, as of the Devil, and as so many snares: *R. F.* owneth Questions in their place, he saith \*, *But such as are of the Devil, we deny.* \* Page 23. Agreed thus far: But to hold our agreement, we had need know what are the Questions that are set in due place, or what is the due place for Questions, and what are the Questions that are of the Devil, what not? I gave forth some information in my former Collection, touching the persons questioning, and questioned, the principle, and end, maner, as matter of the Question. In Reply to *R. F.*

1. As to owning Questions in their place, I must tell him, (if he be a member of a Family) it is a fit place, for Questions and Answer. superiors to ask, and inferiors to answer Questions; and also for wives, lovingly, to ask Questions (as the Apostle saith) of their husbands at home, (whatsoever tropical glos *R. F.* would put upon the words, 1 Cor. 14. 35.) as for children and servants, humbly and dutifully, to propound their doubts, and desire resolution of their parents and governors, *Exod.* 12. 26. And it suteth my place of a Replicant, to ask him, whether he, and others of his way, do own catechizing, and instructing by way of Question and answer, in the Family? Again, I must tell him, it is a fit place for him and his fraternity, to answer to the Questions of Magistrates, but I have known some of them refuse to answer unto such things as have been propounded in the pursuit of truth and peace. It was also a fit place for one of them to have answered, when he had asked a godly Pastor of a Church in *Stafford*.

*Section 48.* *Suffolk.* *Art thou for trembling?* and the Minister had told him, he would answer him *that* Question, if he would answer him *another*; to which proposal he made a promise, but performed it not: for when the Minister had told him, he did own trembling; but withal added, to this effect; I read of *Moses* trembling at the foot of mount *Sinai*; and of *Sauls* trembling when the Devil appeared in the shape of *Samuel*; and of the Devils trembling; and of the Saints working out their Salvation with fear and trembling; the Question was, which of these sorts of trembling he owned; at which, the man turn'd his back, and went his way discontented and speechless, as if he had been strangled, as *Sometime* Christ put the Sadduces to silence, *Mat. 22. 34.* the Greek word is as much as haltered; alluding to beasts that have bits or halters put in their mouths, or muzzles upon their chaps, to keep them from biting or doing mischief. I asked *¶* *Par-* *nel* once, whether he was not bred and educated among ignorant Papists, but could have no answer: it is fit that Question should be answered by some, but it was a silencing Question to him. If I should ask *R. F.* as I have reason so to do, whether he be not employed (with some others) by Satans Engineers, as a cane, for some Jesuit or Socinian to blow through, and fly-blow the truths of God, about the Scriptures, the Spirit, the Ministry of Christ, &c. It is a dubious case whether he will candidly answer to it; or, what he meant by his answer to his late masters Question, *Art thou Christ?* whereto he said, *I am*, how he can, without blasphemy, make it out: Or, if I should ask him, whether he writes any Scripture truth, in love of the Scripture, or onely to catch and cavil, I doubt whether I should not have some of his old ware vended; for all his pack is not yet emptied, unless God restrain and stop his mouth, and dry up his pen and inkhorn terms.

*What Question are of the Devil.* 2. As to his, and his fellows denying such Questions as are of the Devil, I wish they would make good this denial: But since I heard in *Scotland*, that Questions were of the Devil, I have read of many Questions of theirs, which come from no better spirit, then the old Serpent and Satan: The Question is, whether *R. F.* will own them as of God, or deny them

them as being of the devil? I read in one \* of their Pam- *Section 48.*  
phlets, to this purpose, *Whether you, that say bread and wine* \* A Declara-  
*(i.e. in our Lords Supper) is the body and blood of Christ, be* tion against  
*not they that minde earthly things, and are carnal and natu-* Popery.  
*ral? In my poor judgement, this Question is from igno-* Quere 6.  
rance of the Lords purpose in his instituted Supper, which  
calls upon us to minde spiritual and heavenly things, by  
what are earthly and natural, i.e. bread and wine in their  
substance, but spiritual in their signification and use, during  
the celebration: and unsavory this Question is to such as  
truly own the remembrance of Christ in that Ordinance.  
Again they Quere \*, *Whether every one may not purchase* \* Quere 19.  
*bread and wine, and whether any can purchase the body and*  
*blood of Christ for money? Now, if ignorant, unsavory, vain,*  
*needless, and unprofitable Questions come of the Devil, and*  
*R. F. denieth such, will he deny this to be any other? If he*  
*saith, he yields it to be vain, &c. his fellows do not, he must*  
*them, herein at least, deny them: if he maintains it for*  
*good, he must so prove it: I judge it to be (as the former)*  
*ignorant and unsavory, in that it ariseth from the not dis-*  
*tinguishing between the inward and outward part of the*  
*Lords Supper, and needless, vain, and unprofitable, because*  
*not tending to edification, but meerly to strife and vain*  
*jangling. Another tempting and upbraiding Question \** \* Quere 21.  
*there is, Whether ever any of you received the substance since*  
*that which you called the sign was practised by you, and so bear*  
*witness to the substance, and deny the sign, yea, or nay? The*  
scope of this indeed is diabolical, to throw off the sign of  
Christs appointment, when they come to feel the substance;  
whereas, the true method of Christians, is first to receive  
the substance, Christ in the promise, before they joyn with  
the Church to receive the sign (because the Ordinance of  
the Supper is not a converting Ordinance, if we speak of the  
true initial work): for confirming and carrying on of the  
work of faith, and love, holiness, &c. And, if none should  
receive the sign and memorial of Christs death, after they  
have by faith in the Gospel promise received the substance,  
they should, orderly, never receive the sign at all. How  
insolent and ignorant a Question is that? \* *Whether do you* \* Quere 27.



Section 48. *will and believe to be made heirs with Christ, you, or any, I and so have the same minds which was also in Jesus Christ, who thought it no robbery to be equal with God? whether you witness this, yes, or nay? Will R. F. acknowledge the subtilty and wickedness of this Quere (say I) yes, or nay? For the blessed Apostle, Phil. 2. 5, 6, 7. presseth to the same humble minde that was in Jesus Christ, who, being in the form of God (that is left out in the Question) thought it no robbery, &c. But made himself of no reputation, &c. all that in ver. 7; and 8. should have been added, if the Question had not been starting, and contradictions to the Apostles scope; which is far from teaching Christians (as is the intent of the Question) to aspire after any such thought, as to be equal with God: we may know and believe our heir-ship and co-heir-ship with Christ in glory, and yet too path mean estates and conditions, with low minds here on earth, and carry no such proud thought as heaven, as the Question doth insolently dictate. Is this the perfection these men talk of, so harbor proud thoughts in their bosoms, of being equal with God, because Christ thought it no robbery so to be? Oh ye deceived professors, I list not up your horns on high; speak not with a stiff neck, beyond the Donatists of old, or as the Familists of later times, but remember those who were nick-named Puritans in Queen Elizabeths days, and since, for their sincere endeavors after Purity; be humble (in the midst of failings) as they were, and forsake the tents of these Canahs, Dathan, and Abiram; or worse; who not onely think themselves as perfect as Saints in heaven, but hope hereafter (if they be not here) to be equal in perfection and glory with God. Lord, rebuke this Blasphemy in all thine, and convince all obstinate gain-saying Questionists; which is not in our power to do, but instrumentally we desire to be subservient in the work, according to thy word; Titus 1. 9. To proceed, I shall instance but in another Pamphlet, (for their Questions are endless, and so attend the Answers would be a needless endless work) As R. F. denies Questions that are of the Devil, I hope he will not deny most ignorant and proud Questions to be of the Devil, (as from old Adam also) as*

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that

that for one, \* *What rule have you in Scripture for putting Section 48. off the Hat?* That this Question ariseth from pride, appear- \* *Fruits of a*  
eth by another, *Quest. 20. in the same Book, Page 20. When* *Fall. pag. 19.*  
*ther is it for the Lords sake, that a man would have his fel-*  
*low-creature stand with his Hat off before him, or for his self-*  
*sake?* Fellow-creatures, they think, must be all alike in ho-  
nor. This might be the thought of those creatures that are  
now Devils, which made them Devils; and by the 21. *Quest.*  
*He that for the Lords sake, &c. cannot bow to a creature,*  
*whether ought he to be imprison'd for mis-behavior, or a con-*  
*temner of Authority, yea or nay?* The first Question bewray-  
eth Ignorance, which if R. F. justifies, he must be sent to the  
Catechism, out of *Exod. 20. 12.* and asked, what is the fifth  
Commandment, and what it meaneth? and what *Rom. 13. 7.*  
Render honor to whom honor is due. I hope R. F. will  
grant that *quarrelling Questions. are of the Devil,* as was  
that, *Job 1. 9. Doth Job serve God for nought?* Such is that  
in the fore-mentioned Pamphlet \* *Whether is your Gospel* \* *page 22.*  
*free and without charge, as the Apostles was, yea or nay?*

For, 1. To clear God, He will not let his servants serve  
him for nought.

2. To clear his servants, This I say again (as before,  
*Self. 44.*) they may serve with a free spirit, yet take wages,  
(whereof the Laborer is worthy) for they serve not the Lord  
in the ministry for wages. It is one thing (as I have said  
elsewhere) to take hire for preaching, another thing to  
preach for hire. By the Scripture, that Question also \* *page 22.*  
may be judged proud and malicious, as of the Devil; *What*  
*rule have you in Scripture to take a Text, &c.* If R. F. justi-  
fies this (as is likely he will) we must bid him go and learn,  
and what that meaneth, *Luke 4. 17.* our humble Savior took  
up the Bible, and pitcht upon a Text; let us learn, at last,  
of him to be lowly in heart, *Matth. 11. 29.* If it be said, it  
followeth in the Question, *and to speak from it what you*  
*have studied, with your Uses, Points, Tryals, Motives, and*  
*Applications?* We must send them again to 2 *Tim. 3. 16, 17.*  
The Scripture is given so to be improved, whether men will  
hear or forbear. Let R. F. consider, if the scope of that  
\* *Question [Whether that Light which comes from Christ be* \* *Ql. 24.*  
*natural,*

*Section 48.* *natural, yea or nay?*] be not to make all Light-given alike for kinde? as appeareth by Quere 29. *Whether the Light of the world (or of every man) be not a saving Light in the least measure, yea or nay? and how can that be said to be natural?* These Questions come from the Devils envy against the Saints peculiar light, who see all things after another maner then natural men can do. The Gentiles did things by nature, or power of natural conscience, and the light of it, which yet they perisht in; their light and their works were neither of them saving, *Rom. 2. 12, and 14.* This light of nature comes from Christ as God, not as Mediator: he that is the true Light, enlightheth every man, but not with saving Light, I must send back *B. F.* to *Sect. 10.* and the super-added Conclusions, in the end thereof. If any man be ignorant, let him be ignorant, *1 Cor. 14. 38.* But yet if we

*\* Qu. 44.* and examine those Questions, *\* Where had you this Doctrine, to tell people they could never be wholly cleansed, or be set free from sin, so long as they are upon the earth? And, whether this be not in opposition to the Doctrine of Christ, who saith, Be ye perfect as your heavenly Father is perfect?* What shall we finde here but ignorance and confusion? for want of will or skill, to distinguish between Justification and Sanctification, which, according to the Scripture, I have desired *A. F.* and others, to perpend and weigh in *Sect. 23.* And I must send all Novices still to that Scripture, *Eccles. 7. 20.* There is not a just man upon earth that doth good, and sinneth not; which hath no opposition to the Doctrine of

*Christ, Mat. 5. 48.* where the Lord (as all along the Chapter) urgeth sincerity and integrity of obedience upon his Disciples (in opposition to the Pharisees counterfeite and partial expositions of the ten Commandments) with further growth and endeavor after more conformity to their heavenly pattern; still keeping perfection in all degrees, as the white in their eye, unto which the Lord will bring his children at their dissolution, and time of their souls immediate entrance into heaven, and not before, as hath been demonstrated in *Sect. 29.* As to that Question, *\* What is your own righteousness, and what is the righteousness of Christ, and how do you distinguish betwixt the one and the other?* He that did propound

*Mar. 5. 48.* *vindicated.*

*\* Q. 48.*

pound it, tells us (at the foot of Page 25.) *It was not as if Section 48. he knew them not,* (even all that he enquired of) *but for the satisfaction of the simple, and for the clearing of the truth, and manifesting our deceit to the world.* But that which is a thorough good Question indeed, not coming from Satan, and a corrupt heart, must arise from a sound and good principle, and be propounded to as good an end: Now, this Quere, 1. proceeds not from a good principle, because their judgements are vitiated, and in their Doctrine they confound (as do the Papists) our inherent righteousness-sanctifying, with Christs righteousness which justifieth. Christs righteousness, which justifieth a believing sinner, is not the essential righteousness of his God-head, but that obedience of his, Active and Passive, which in the humane nature (that he assumed, and united to his divine person) he wrought out in the room and stead of others; and which, he presenting to Gods Justice, as a price and ransom for them, God accepteth, and reckoneth to every one that believeth for his perfect Justification. That righteousness which is in Scripture called our own, as inherent in us; is, either what is done by the power of natural conscience, without the written word; or, what is done according to the bare letter of the written command; or, from a common gift of the Spirit; or, in a Gospel-way, from a living principle of grace, habits and acts of holiness, by the holy Spirit and faith, given, stirred up, actuated, and improved; this also (with all the former) is a righteousness of ours, that men would establish in the room of Christs imputed righteousness, for their justification: But though it be wrought by the strength of Christ in us, and be found in us, that are sanctified; yet, as to justification of his person, *Paul* would not be found in it for a world; but, saith he, *Phil.* 3. 8, 9. I do count all things but loss (even what he had done and suffered, since conversion, and what he was now a doing) and dung, that I may win Christ; and be found in him, not having mine own righteousness, which is of the Law, (or done in my person, from the best principles in obedience to the Law) but that which is through the faith of Christ, the righteousness which is of God by faith; this is every true Believers vote and resolution.

*Section 49.* tion, If R. F. be otherwise minded, and belong to God, God shall reveal even this unto him.

2. The above mentioned Quere, by the bare proponing doth not attain the ends pretended: our answer may satisfie some simple ones, some wise, not all: This Quere (and other of the like stamp) doth but obscure the truth, and help to stagger and seduce Gods servants; as for our deceit, in this great business of a sinners justification; if J. Parnell should arise from the dead; or R. F. should tell us he hath been in the third Heaven; nor one, nor other shall be able to manifest that which is not. To conclude, whence came that \* question, quarrelling more with God, then with us? *How doth it stand with the impartial God, to give to one man a measure of grace, and not to another, and yet require abedience from all?* If R. F. thinketh, there is ground for such a Question, he must be sent to *Rom. 9. 18. 20.* for his Answer; God hath mercy on whom he will have mercy &c. and, O man, who art thou that repliest against God?

## (21. Head of their Scripture-contradiction.)

### Concerning civil Honor.

#### Section 49.

**T**Heir discourse, papers and practise is notorious enough, in opposition to civil honor, required in Scripture.

\* Page 1.

R. F. \* answereth, *Civility and Honor we own; and know to whom honor is due, to whom it is not.*

*Rep.* But who will believe him, if none make it out by Argument better then he doth? and if his practise be no better then his doctrine, it is like to prove but poor honor, and not such as the Scripture requireth.

1. Saith he, *If I honor a proud man for his pride, I dishonor God in so doing &c.*

*Rep.*

*Rep.* Who calls (that calls from Scripture) for honor to any for their pride, and covetousness and oppression? This is but a shift of *R. F.* Is not the ordinance of superiority, in State, Church, Family, set up among men to be honored? and cannot men set up by that ordinance, be honored, but they must be honored for their sins? Sin we all know, is a reproach to any person, as to any nation. But the relation wherein God hath set them above others is an honor to them, put upon them by God himself, and are not they to be honored, as, and so far as he hath honored them? *viz.* as Magistrates, as Ministers, as Parents, as Masters, considered abstractly from their bad qualities? and onely lookt upon in their place of superiority representing God, and bearing his image of authority, which though lost by the fall, yet God hath given back, in some respect, to all men; Hence the Rule, 1 Pet. 2. 17. Honor all men; all men, as men, not Beasts; and some men, as preferred by the Lord before others. But saith *R. F.*

Civil Honor  
due to super-  
iors.

2. *All men that are joyued to the Lord, and walk in union with him, and his seed, I honor and love, and this I speak in sincerity.*

*Rep.* This is no demonstration of giving civil honor, or knowing what belongs to it, which was by him at first professed. Did *R. F.* not onely speak, but act this in sincerity, yet there is an ignorant simplicity mixed with his sincerity, while he thinketh, that love to Saints must exclude his love to other men; and if he can love his enemies, as he saith, To all, as civil honor is a branch of love to be given to them that are men, not joyued to the Lord and walk with him, though they be his enemies; which of the martyrs refused to give civil honor to their persecuting enemies, when called before them? But saith *R. F.* again,

3. *To follow foolish idle fancies, to worship men with cap and knee, and flatteries, as the Serpents seed do, and which thou pleads for, we do that deny, and against it testify.*

*Rep.* Here he still mingleth the corruption of the act, with the act; as if they could not be separated. If onely he denies foolish, idle complements, for insinuation sake, and in a way of flattery, that we deny also; but to judge the

honors

*Section 49.* *honor of cap and knee* (taken by it self, and given to men of place) as inseparable from folly, fancy, flattery, is to deny a part of that civility and honor which himself seemed in general to allow.

4. *How can ye believe, that seek honor one of another, and seek not the honor that comes of God alone?* Joh. 5. 44.

John 5 44.  
vindicated.

*Rep.* As 'tis a sin to be ambitious of honor among men, and a compound sin, to be careless of Gods honor, while we hunt after our own, and that by indirect means; so 'tis a duty to go one before another in giving honor, Rom. 12. 10. yea, 'tis a duty and no sin, to take the honor that God hath given to the place and relation wherein he hath set us. Preferring of creature and self honor, and to hold up that with neglect of Christ, rather then take that honor which God gives to every man, upon receiving of Christ, is that which our Lord condemns in that place of *John*; But suppose a Magistrate, Master, Parent, hath not received Christ, that Scripture doth not interfere with the fifth Commandment: nor simply forbid receiving honor one of another; but onely such as the worlds friends give and take upon a worldly account, and not with respect to the ordinance of God, who hath stated, and ordered it, where, how, by whom, and to whom it is to be given, and of whom it is to be received. *R. F.* addeth;

5. *What the Scriptures do allow, we do know, without thy ranking together.*

*Rep.* I had mentioned some Scriptures, concerning civil Titles of honor, given to Magistrates, Ministers, Fathers, Masters, which this man denies not but that the Scriptures do allow, and he and others know; but he doth not say, he alloweth what he knoweth; Now to him that knoweth what is good, and approveth it not, and makes not confession of it when called to it, to him it is sin, with greater aggravation. I shall now unto the rank of Titles, bring in a File of Scriptures for civil gestures of Reverence; and due deportment of the body; to know whether they will allow them or no, and practise accordingly; if not, the whole File shall discharge against them, another day for their pride, negligence, and contempt. In Scripture we shall finde

finde bowings of the knee, and body of several kinds; some from base fears, as *Saul* to the devil, 1 *Sam.* 28. 14. some of base flattery, as *Joabs* to *David*, 2 *Sam.* 14. 22. *Cushies* to *Joab*, 2 *Sam.* 18. 21. of *David's* subjects to *Abfalom*, and *Abfaloms* to them, 2 *Sam.* 15. 5. Some of Idolatry, such as *Amaziah* acted when he bowed himself to the gods of the *Edomites*, 2 *Chron.* 25. 14. all these kinds we know, if *R. F.* doth not; and we disallow the practise, upon such reasons, (though we approve of the history of the Scripture as true) because they were against a Rule of Scripture: but how (by the way) will these rise up in judgement against those that deny what is required by a Rule? If some have bowed for wicked ends, some to Idols, some to devils; how will they condemn the stiff knees, and stout stomachs that will not afford it for the ends, and to the persons which the Lord hath designed, and marked out, as honorable? There are bowings of the knee and body, which the Scripture makes mention of with approbation, being agreeable to the Law and Rule of the fifth Commandment. Such as that of *Abrahams* bowing to the heathenish children of *Heth*, *Gen.* 23. 7. in a civil neighborly way: And bowings to Rulers and Magistrates, as *Jacobs* sons to *Joseph*, *Gen.* 43. 26. 28. according to *Joseph's* two dreams, of their sheaves bowing to his; and of the Sun, Moon and stars, making obeysance to him: *David's* bowing to *Saul*, though a wicked man, 1 *Sam.* 24. 8. as well as *Mephibosheths*, *Abigails*, *Arannabs*, and *Nathans* bowing to *David*, a good man, and pious Prince: Again, there want not instances of respect and honor given to the Prophets, and Ministers of the Lord, as that of the great woman, or Lady of *Shunem*, to the Prophet *Elisha*, 2 *Kings* 4. 37. of bowing to the elder in years; or hours; scarce a quarter of an hour it may be, was *Esaue* born before *Jacob*, yet he gives him the respect and honor of his Primogeniture, *Gen.* 33. 3. of bowing to the rich, as *Ruth* to *Boaz*; *Ruth* 2. 10. of the wife to the husband, as *Bathsheba* to *David*, 1 *Kings* 1. 16. and 31. of the son to the mother, as *Solomon* to *Bathsheba*, 1 *Kings* 2. 19. These and many more, if *R. F.* knowes, and allowes not; he disdaineth Scripture proof and testimony; if he allowes,



*Section 49.* why is the civil obeysance of the upper or lower part of the body, head, loins, or knee, denied to any such relations? Blessed is he that condemns not in practise, that which he alloweth in judgement; or that disalloweth not in judgement, that which the Scripture countenanceth, and commandeth. Yet we have not all that *R. F.* can say for himself and his companions.

6. *Where doth the Scripture say, put off your Hats, and flatter with your tongues?*

*Rep.* Here again, he would not seem to oppose the respect due to men, but as it is done in a way of flattery (which carriage is of all to be abhorred) but dutiful honor may be given without dissimulation; and if these men be perfect, why are they no better examples? The Quere about the Hat, I have spoken to in the former Section. The fifth Commandement requireth all tokens of civill respect, and honor; the putting off the Hat, is a token of such respect: Be courteous, saith the Apostle 1 *Pet.* 3. 8. put not off humanity, by denying this piece of common civility. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord; *Levit.* 19. 32. If greater signs of honor then uncovering the head be required, we are not to boggle at the lesser. But,

7. Saith *R. F.* *Where doth the Scripture say, respect the rich, and dis-respect the poor? Are you not partial, &c.*

*Rep.* Where do you finde any doctrine of this tendency delivered? The Word would have poor and rich respected as God made them both his creatures, *Prov.* 22. 2. And as he maketh poor and maketh rich, himself will be magnified, 1 *Sam.* 2. and yet his order, set among men, regarded; As for *respecting persons for self-ends, and carnal considerations,* Let *R. F.* and every one look to his own heart, and learn to be poor in spirit. Let the Brother of high degree (in the world) rejoyce in that he is made low, in spirit: Let the Brother of low degree (in the world) rejoyce in that he is exalted, in Christ. Degrees there are of Saints, as Saints: and Saints, as men, are capable of different degrees of estate, and place in the world; every one of them must know the place, and station, wherein God hath set him, and demean

James 1. 9, 10  
opened.

## Part 1.

## concerning Swearing.

(235)

or carry himself accordingly. If any man think otherwise, *Section 50.*  
and teach it, and consent not to wholesom words, the words  
of our Lord Jesus Christ, and to the doctrine which is accord-  
ing to godliness, he is proud, or a fool, as 'tis in the margin,  
1 Tim. 6. 3, 4. knowing nothing, doting about questions and  
strifes of words, &c. Let R. F. and his fellows read on and  
tremble, lest they be branded and stigmatized with such  
Characters, for their multiplied perverse Disputings, and  
Scripture-contradictions.

## (22. Head of their Scripture-contradiction)

### Concerning Swearing.

#### Section 50.

**T**hey take up Christs words (as I noted) *Mat. 5. 34.*  
*Swear not at all,* (as they do other Scriptures  
against his meaning) to fight against all Oaths be-  
fore a Magistrate, in any case, upon any occasion.

And now comes forth R. F. \* and fights with his shadow, \* *Page 23.*  
[*Thou says, he forbids Oaths onely by Creatures, Heaven, Swearing by*  
*Earth, a mans head, &c. The same meaning hath James, Creatures*  
*Chap. 5. 12. forbidden.*

*Rep.* My words were plain enough to him that hath a  
minde to understand: *First* (said I, which word [*first*] he  
leaves out) *he forbids oaths by creatures;* and I added *Mat. 5. 34, 35,*  
[*onely*] because the Lord doth onely there, *i.e. ver. 34, 35, 36. vindicated.*  
*36. make exception of Creatures; Heaven, Gods throne;*  
*Earth, his footstool; Jerusalem, the city of the great King;*  
*the Head, because thou canst not make one hair white or*  
*black.*

R. F. \* returns me this non-sense for answer; *Hare thou* \* *Page 24.*  
*art a liar of Christ, and his words bear testimony against thee,*  
*for he doth not forbid swearing by Creatures onely, but he*  
*forbids swearing by all things else, whatsoever: for he saith,*  
*Swear not at all, neither by heaven, nor by earth, &c. And*

*Section 50. he that swears not by heaven, must not swear by what is contained in it ; and he that swears not by earth, must not swear by what is contained in it.*

Gods essence  
is not mixed  
with the  
Creatures.

*Rep.* The reason he gives why swearing by creatures onely, is not here forbidden, is because the Lord forbids swearing *by all things else* ; which is a reasonless reason ; for heaven, and earth, and the creatures contained therein, are all but creatures ; and my assertion stands good, That Christs words (in the above-mentioned *verses, 34, 35, 36. of Mat. 5.*) do not absolutely inhibit all oaths before a Magistrate, while he forbids onely swearing by creatures, heaven and earth, and *all creatures* therein. I am aware of what Familistical conceits these men have of God, and his Essence, as mixt with the creatures ; and hereupon they may think, that, if creatures are not to be sworn by at all, at any time, in any case ; neither may we swear by the name of God at all, at any time, in any case : But,

1. Although Gods essence is where the Creatures essence is, yet he is a most simple un-compounded Being : and though he is in heaven, and in earth, yet he is not contained, bounded, or limited therein.

2. Our Lords scope is to wipe and wash off the dusty Glosses of the Scribes and Pharisees, which they had cast upon the glass of the Law, and particularly concerning oaths ; for *ver. 33.* you will finde it had been an old tradition, they might swear by any thing, so as they did not forswear themselves. And again, (by comparing *Chap. 5.* with *23. 16. &c.*) we finde how they distinguished about oaths, some were nothing (they said) or not binding, as to swear by the Temple, by the Altar, &c. but to swear by the Gold of the Temple, or by the Gift upon the Altar, that was a binding oath ; and made the man that swore, a debtor ; and if he kept not his oath, he was guilty : Now against these, and such like Glosses, Christ opposeth with a prohibition, I say unto you, (who am to be heard and believed before Pharisees) *Swear not at all* ; that is, neither by the Temple, nor by the Gold of it ; not by the Altar, nor by the Gift upon the Altar, &c. nor by any creatures whatsoever. And yet while he is clearing out the third Commandment, (which forbids

forbids not onely perjury, but all profanations of Gods Section 50. name) and directing to the right use of an oath, he doth Swearing by God com- not repeal, null, or make void the first Commandment, manded. which requireth swearing by God, and unto God alone: For, as it requires prayer to the God we have, so an oath is also there commanded (upon special occasion) it being an appeal to God, or a solemn attestation and calling of God to witness, and judge, about the truth affirmed or denied. And if we have a God, we swear our selves to him, and are to swear by his name, *Deut. 6. 13. and 10. 20.* Swearing is such a part of worship, and so eminent, that it is put by a Synecdoche (or figurative speech of the part for the whole) for the whole worship of God, *Psalms 63. 11.* and Christ was far from overthrowing the whole worship of God, or any part of it.

3. The sense of the prohibition, *Swear not at all*, is given forth, *Mat. 5. ver. 37. But let your communication be yea, yea; nay, nay.* Communication \* there, is as much as ordi- \* λογος. nary speech; from whence I granted, that not onely Mat. 5. 37. swearing by creatures, is forbidden, but all kinde of oaths cleared. in ordinary communication, (as, by God, or, by the Lord) and it was the furthest (I said) that I finde one of the Quakers \* seems at least to carry the sense, *Art thou come to yea and nay, in thy common occasions?* \* A few words by J. Naylor, pag. 16.

Yet R. F. apprehends the Apostle James his words, *Chap. James 5. 12.* are expresse against all kinde of swearing at any time, vindicated. because he saith, *Swear not at all.*

*Rep.* The words of the Apostle are strictly thus; But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea; and your nay, nay: the latter words God not to be sworn by in ordinary speech. explaining the scope and sense of the former. His scope is, particularly, to suppress expressions of impatency under afflictions and persecutions, which from *ver. 7.* to *14.* he was dealing with, and having commended *Jobs* patience, *ver. 11.* he addeth, *ver. 12. Swear not, &c:* that is, in your afflictions, under sense of pain, trouble, or torture; beware of vain and rash swearing (as at all times, so) when you think your selves provoked to it by the smart of afflictions:

Beware

*Section 50.* Beware of swearing by any oath, directly by God, or indirectly by creatures, in the greatest provocations; and much more avoid it, when you are not provoked: barely, we are to affirm, or deny, according to truth, at some extraordinary seasons, and always in ordinary course.

Two sorts of law ful oaths 4. Of lawful oaths, there are two sorts; Assertory, and Promissory.

1.  
Assertory.

Heb. 6. 16.  
vindicated.

1. Assertory, when the truth of a thing is solemnly affirmed or denied, by invocation of God alone for a witness and a judge, in such a case, and at such a time, as a Controversie cannot be ended without it. *Heb. 6. 16.* where the Apostle doth not so bring a comparison from the men of the world, to whom, an oath for confirmation is ~~an end~~ an end of all strife, as to shut out Saints from being men in the world, or disoblige them from their common humanity; but by alluding to the use of an oath, for such a lawful end, among men, he gives a hint of one of the hinges or sinews of Humane society, which Saints have not been wont to throw off, or cut asunder: but upon weighty occasions, they have asserted and confirmed the truth of their speech by an oath. Such is that of *Paul* to the *Romans*, *Chap. 1. 9.* *God is my Witness, &c.* And to the *Corinthians*, *2 Cor. 1. 23.* Moreover, *I call God for a record, &c.* And to the *Philippians*, *Chap. 1. 8.* *For God is my record, &c.* And to the *Galatians*, *Chap. 1. 20.* The things which I write unto you, behold; before God, I lye not. And to the *Thessalonians*, *1 Thes. 2. 5.* *God is witness.* In all these forms of speech, there is the former part of an oath exprest, calling God to witness, the other part is implied, appealing to him as a Judge.

2.  
Promissory. 2. A Promissory oath, is when the truth of the hearts intention, and of the lips expression, to do a kindeness, or keep promise, is solemnly confirmed by attestation of God, and appeal to him alone: such was that of *Abrahams* servant to his master, *Gen. 24. 3, 9.* Of *David* to *Saul*, *1 Sam. 24. 22.* and to *Bathsheba*, *1 Kings 1. 29.* Hence no warrant, for vain and rash swearing by the Lord, can be collected; as for any to take up these forms of speech ordinarily, [Before God] or, [As God shall judge me,] but sufficient grounds

grounds for using of an oath in the same judgement, truth, and righteousness, that the Saints of old and new Testament have sanctified Gods name by. *Section 50.*

5. Mixt oaths, by God and Creatures, are forbidden, for the Lord threatneth to stretch out his hand in judgement against them that swear by the Lord, and that swear by Malcham, *Zeph. 1. 5. i.e. joyned God and idols (Milchom, or Molech, the abomination of the Ammonites) together :* But God hath promised to establish this part of his true and pure worship, to swear by him alone, and that in truth upon the earth. *Isaiah 65. 16.* He who blesteth himself, shall bless himself in the God of truth ; and he that sweareth in the earth, shall swear by the God of truth.

*R. F. makes other inferences ; If a man must not swear at all, then he must not swear by a Book, or any other thing.*

*Rep.* Had he reasoned from Christs and the Apostles words [Swear not at all] in their true meaning ; If a man must not swear by Creatures at all, then he must not swear by a Book, or any created being, he had complied with the truth ; but to reason, and make inferences to no purpose, is to lose time, and consume pen and paper in vain. If it may gain him, or any of his Sect, to the love of truth and peace, I shall nakedly present my thoughts and desires : As I had nothing before of Swearing by a Book one way or other, so never did I say, that a Book was lawful to be sworn by ; but I heartily wish such a stumbling-block were every where in the Land, taken away by the Magistrates, for much profanation of Gods name hath been occasioned thereby. I remember *William Thorp* \* (one of *J. Wickliffe* \* See Fox, followers) in conference with a Popish Archbishop, was in Acts and Monuments, vol. 1. p. 701 col. 2. the right when he bare witness against swearing by a Book : And so was the Master of Divinity, of whom he tells the story, who said to the Lawyer, " It is not lawful either to give or to take any such charge upon a Book ; for every Book is nothing else but diverse Creatures of which it is made ; therefore to swear upon a Book, is to swear by Creatures, and this swearing is ever unlawful. This in effect will be found in *Chrysostom*, as his judgement, blaming Book-oaths, and them that bring forth Books to swear

*Section 50.* "swear upon The afore said *William Thorp*\* (though he was  
 \* *Page 702.* as "ready to swear as God commanded it, yet) refused so  
 above. "much as to lay his hand upon the Book, seeing to touch a

Swearing up- "Book in that case, is to swear by it. If *R. F.* and his fel-  
 on a Book lows would be as rational and Christian-like as *William*  
 superstitious. *Thorp*, when they come before a Magistrate, to deny the  
 Superstition, and minde the Institution; refuse not the oath,  
 but the oath by, or upon a Book, they might well be born  
 with.

But *R. F.* concludeth, (after he hath talkt of my Self-  
 confutings, and manifest Contradictions, but proved no-  
 thing) \* *We take Christs words according to his minde, and so*  
 \* *Page 24.* *deny oaths, and abide in his Doctrine.*

*Rep.* Whether it were Christs minde and Doctrine, ab-  
 solutely to deny the use of an Oath, may appear (by what  
 hath been said) to the contrary; no part of the moral Law  
 Christ came to destroy; to swear by Gods name, nature, or  
 being, was and is a part of the indispensable Law of God,  
 that is to be obeyed and fulfilled in a Gospel-way of wor-  
 ship, fear, love, and thankfulness. *James Nayler* (of whom  
 I had once some better thoughts) in a sheet of his\*, tells  
 \* *All v. in*  
*Janglers p. 8.* his Novices, *In the old Covenant swearing in truth was an*  
*ordinance of God: And the Apostle who was come into the*  
*new Covenant, and did witness the oath of God fulfilled, said,*  
*Above all things, my brethren, swear not any oath whatsoever,*  
*lest ye fall into temptation.* The place in the Apostle *James*  
*James 5. 12.* hath been cleared already, and the consideration of his rea-  
 vindicated. son, doth further vindicate the prohibition from these mens  
 opinions: *Lest ye fall into temptation*; as if he should say,  
 Swear by any, but by God, or swear by God, rashly, pas-  
 sionately, in a strait and extremity, and ye will fall into  
 temptation: from swearing ye may be tempted to curse  
 God, and yet further blaspheme him; and from swearing  
 by Creatures, ye may be tempted openly to worship them,  
 and run from the true God to plain idols and idolatry; and  
 from presumption, ye may be tempted to despair; therefore  
 patiently endure, do not passionately rap out oaths. But  
 as to *J. Nayers* distinction of the time, when an oath was  
 lawful, when not; I must send him to *Section 17.* to let him  
 know,

know, that the old Covenant and the new, was the same for *Section 50.*  
 substance; even the same Covenant of grace, which obligeth now as then, by way of love and thankfulness, to swear by the Lords name: and if we live under a clearer and larger administration of the Gospel-covenant, wherein God hath fulfilled his oath, that he made to *Abraham, Isaac, and Jacob*, by sending his Son; and that he made to his Son, to consecrate him a high Priest for ever; we should reckon our selves more obliged to swear our selves to the Lord for ever, then those that lived under the old Testament. To conclude,

They that will not expound Scripture by Scripture, and compare the Precepts and examples for Swearing, with the Prohibition against it, fall into Scripture-contradiction:

But neither *R. F.* nor *J. Naylor* (with others) will expound Scripture by Scripture, nor compare Precept, &c. for Swearing, with the Prohibition against it; And therefore, *R. F.* and *J. Naylor*, with many others, are fallen into Scripture-contradiction.





THE

# Reviler rebuked.

PART II.

## Their Self-contradictions.

### 1. Concerning the Scriptures.

#### Section 1.



Had animadverted upon what they write, [*The Scriptures are within them, and they own them in the life and sense of them*] that while they pretend to speak all from the Spirit that spake the Scriptures, they are found in their afore-said Scripture-contradictions) to belye the Scriptures, and the Spirit of God also. *R. F.* lets this Section pass without his controlment; and I believe such as control the Scriptures (as *R. F.* and others have done) in their very life and sense, touching the Spirits personality; the right way of Gods justifying a sinner &c. will one day have their mouths stoppt, and every tongue and pen that riseth up in judgement against the Lord, and his Scriptures, and servants, shall be heaven-stricken, and self-condemned.

#### Section 2.

Whereas I said here, *They deny the Letter of Scripture to be Scripture*, and yet stick to the letter, *Matth. 23. 8. 10. Call no man Father, neither be ye called Masters, R. F.* \* is so bold as to tell me *this is one of my lies*, \* Page 24. but he proves nothing against me; For,

## Section 2.

\* Paper sent  
into the  
world.

Denial of  
written Go-  
spel, is deni-  
al of Scripture  
letter.

4. *It is not*

\* Paper sent  
into the  
world. pag. 2.

1. I did not deliver out their very words in this place (as if they should say) we deny the letter of Scripture to be Scripture: but referred my Readers to the Pamphlet \* where they should finde the effect, and substance of such a denial (albeit the Printer or my self did unwittingly misquote the Page, 19. for 2.) their words are these, *They are such teachers as tell people, that Matthew, Mark, Luke and John is the Gospel, which are but the Letter, &c. we therefore do deny them.* Whence I argue; They that deny the written Gospel to be Gospel, deny the Letter of the Scripture to be Scripture; But these men deny the Gospel written by *Matthew, Mark, Luke and John*, to be Gospel; Therefore &c. The minor or latter proposition followeth clearly from their denial of such Teachers, as call the writings of *Matthew, Mark, Luke and John* Gospel; and from their own exception [*which are but the Letter*] the major and former proposition is thus evidenced; The Gospel is a Good-spel, and as it is written, it is made up of good and gladfom tidings, delivered in letters and syllables, of which words are framed: deny the writing of *Matthew &c.* to be written Gospel, and you deny the letters and syllables to be Gospel-letters and syllables, making up such words as do give forth a certain Gospel-sound, and consequently you deny the letter of the Scripture to be Scripture: For Gospel-letter and Scripture or written Gospel is all one, and he that denies the Gospel-letter, denies the Gospel-Scripture, as he that denies the Scripture-Gospel denies the Gospel-letter. But they will say, \* *The Letter is the declaration of the Gospel*: If it be so, then it is Gospel declared by writing, and then the Letter (in that respect, as written) is Gospel, which was before, by these men, excepted against as no Gospel.

2. Their Self-contradiction in sticking to the Letter, denied to be Gospel, I made to appear, from their urging the above mentioned place in *Matthew*; in the very Letter, Be ye not called Masters. By this, R. F. would make the simple believe *I have cleared them, and contradicted my self.*

*Rep.* But wherein, or how, no man can tell, unless accusing them be clearing of them, and discovering of their self-contradiction proves me one of them.

*Thou*

*Thou art offended that they witness against thy deceit.*

Section 2.

*Rep.* I am neither conscious of deceit, nor should I be offended at those that discover it, were it discoverable from my words : but their sticking to the Letter sometimes, and at other times condemning the whole Scripture-letter; I witness to be an interfering with themselves : And when the very Letter is urged against the sense and intendment of the Spirit, I witness it to be a deceit in them that so urge it.

*Thou cuts off thy master-ship by thy own Rule.*

*Rep.* Did I urge the Scripture as they do, my servant must not call me, Master ; we have no such servants as *Abraham* had, who gave him this note of respect at every turn, *Gen. 24.12.* O Lord God of my Master *Abraham* &c. shew kindness unto my Master *Abraham*, ver. 36. And *Sarah* my Masters wife bare a son to my Master when she was old, and ver. 54. Send me away unto my Master ; but the fifth *Matth 23 8.* Commandment is not made void by Christs words, nor by *10. cleared & vindicated.* the true sense of them, which is, that we should be far from affectation of Titles, from men ; or suffering any to cast their dependence, and lay the stress of their conscience-determination upon us, in matters of faith, and salvation. In this very Section, I had discovered another of their self contradictions : For *J. Nayler* querieth, *which of the Saints had the witness of their souls to seek in the Letter?* and with the same breath he quotes the Scripture-letter, for the believers witness in himself. This *R. F.* takes up as if they did not deny and cross the Scriptures.

*Rep.* But my work was to shew how *J. Nayler* both denies, and grants the same thing to be in the letter, without any distinction. If he had said, the believers witness is one way in the heart, or in himself, and another way in the Scriptures, he had not cross-shind himself : Nor doth *R. F.* \* help *\* Page 25.* to cure the wound, but makes it fester and rankle the more with his railing words : *Acknowledge thy lies, error and confusion, and upon them own thy condemnation.*

*Rep.* 1. He saves not *J. Nayler* : For the believer knows by the Scripture, and by that in particular, *1 Joh. 5. 1 John 5. 20.* that he hath the witness in him self, and no generation vindicated of Saints ever (since that Scripture was written) refused to seek

## Section 3.

seek and run unto it for confirmation of their souls faith, seeing the Apostle addeth so plainly, *ver. 13.* These things have I written unto you that believe on the name of the Son of God, *that ye may know* that ye have eternal life, and *that ye may believe* on the name of the Son of God: Here the Believer hath both the rise and furtherance of his faith and evidence from what is written; and if the evidence or witness in the heart be not bottomed upon what is in the Scripture, and proved agreeable thereunto, it is a false evidence though it lurketh within: as the faith which hath not Scripture for its warrant, and compurgator, is false also.

2. He makes the wound rankle the more, in that he would have me acknowledge truth to be error and lies; and faithful discovery, falsehood; and in that he requires, when I have acknowledged &c. thereupon to own my condemnation; whereas upon confession of my fault, where I finde it, I am acquitted, as in Gods court, so in my conscience; and though I will judge my self for the root of unseen failings (as for what in other things I see) yet he is near that justifieth me, and I believe the Lord is faithful to forgive me my sins, and to cleanse me from all unrighteousness.

1 Joh. 1.9.

## Section 3.

**H**ere I pointed at *J. Naylers* concession, *The word nigh in the heart, and in the mouth, doth not oppose it self, but is one with the Scripture*; contradictory to what at other times they say; the Scripture in the mouth or in the book is not the word of God. *R. F.* takes no notice of this Section, nor how that which drops from their Pens opposeth it self, or the Scripture, or from both sometimes: what else is that which *J. N.* in his *Few words*, &c. Page 8. — *thou needest not try the inward substance, by the outward declaration, the living by the dead*, when as himself in page 7. had affirmed the outward declaration, or Scripture to be one with the word within, and this one with the Scripture; If the Scripture be dead, and yet one with the word in *J. Naylers* heart, then is his heart, and the word in it dead also;  
If

If the word which is nigh, in the heart, and in the mouth, *Section 3.* be alive, and the Letter of Scripture be dead, then the word within and the word without are not one. If the word in the heart be alive, and the word in the Bible, and mouth be dead, then the word in the heart, and in the mouth opposeth it self. It will put any man to his shifts to extricate, and winde off here from Self or Scripture-contradiction. How much better or worse is that which followeth? Page 9.

*The Saints witness the word from Gods own mouth in Spirit, and revelation in Spirit, but never any in the Letter; Let Saints indeed perpend and weigh seriously; is it so as J. Naylor suggesteth? Gods mouth then, is not in the Scripture; he speaks not, breathes not there at all, by this mans doctrine; but then let him tell the world how the Scripture came to be the outward declaration of the minde and will of God; and save himself from Self-contradiction, who had said before, the word in heart and mouth, is one with the Scripture, and now, there was never any word from Gods own mouth in the Letter; and as he subjoyneth, That faith which is in Christ, stands not in volumes; he means, of Gods book, or letter, of which he spake immediately before; If it be so as he saith, then the faith of his heart is not built upon Gods Testimony in the Scripture. He hath a faith, and a Christ too, which is not to be found in the Scripture, and then he opposeth himself, who granted at first, the word nigh in the heart, was one with the Scripture. I hope the wary, and humble Saint will never pin his faith upon J. N. his sleeve, nor suffer it to stand upon his Few words, or his multiplyed pamphletical volumes, who thus rejecteth the Law of Gods mouth in the Scriptures, while he would but seemingly make Gods Law and the heart, to be one with it. Another of this mans Self-contradictions (though common to his fellows) I noted in this Section crying up *Thou and Thee to a particular, as Scripture-language*, and yet crying down the Letter as no Scripture: that is the mouth of God, the word of God, or a binding Rule. What J. Naylor means by that, \* *Thou* \* Few words will neither make Scripture thy Rule, nor suffer them that page 14. would, let R. F. well consider; for if J. Naylor would have*

## Section 4.

have it to be a rule, *R. F.* and others would have it to be none, much less a standing rule, as hath appeared in 1. Part, Section 1.

## Section 4.

2 Pet 1. 21.  
we *are* *inspired*.

**T**He Scriptures (say they) were given us by inspiration, and by inspiration are to be understood again. In this passage there is coucht another of their Self-contradictions, which *R. F.* neither approves nor condemns, but passeth it over un-tought, un-answered. The Reader may please to peruse what was said for discovery of their clashing Principles, in my former piece: This I shall adde, The Spirit of God, who breathed forth the Scriptures, must give us the spiritual understanding of them, (if we have it at all) but this he doth in another way, then that whereby he inspired the Pen-men of the Scriptures. They were ~~so~~ inspired when they wrote the holy Canon of Scripture, as men rapt up with an extatical motion, 2 Pet. 1. 21. The word there translated [*moved*] signifies a forcible acting of the Spirit upon them; they were mightily born away by the *impetus* and impulsive power of the Spirit. The same word is used by *Luke*, *Acts* 2. 2. in the description of the visible pouring forth of the Spirit, by a sound from heaven, as of a *rusting* mighty wind; this *rusting* power of the Spirit invisibly acted the holy Men of God, who wrote the Scriptures in a way immediate, when they had not a letter of Gods Book before them. But thus the Scriptures come not to us, nor the understanding of them: we have the Book and Canon written down, and by providence, printed, translated into our Mother tongue, and preached to us: Now then, they that profess they own the Scriptures, and they own the reading of them, and they own prayer for the understanding of them, &c. and yet when it comes to the upshot, they dis-own and deny all actings of the Spirit upon them, by means of second causes, instruments, and ordinances, by which we are to get understanding, and by which he gives it forth; it plainly appears, that as the beasts that have no understanding, they kick down the good pail of milk before-  
given

given, by frustration, and neglect of Gods gift of the Scri-  
ptures, and exercises about them, thereby to come to the  
knowledge of them, under the conduct of the Spirit. *Section 5.*

*Section 5.*

**A** Nother of their Self-contradictions I shewed to be this,  
That they profess to own the Scriptures to be true in  
themselves; &c. but do not own them in their true sense and  
meaning: I gave instance of their interpreting 1 Cor. 14.  
35. Husbands at home, to be Christ in the heart; and I re-  
ferred to all the other instances of their Scripture-contradiction,  
for conviction of their dis-owning the true sense.  
R. F. \* would make the world believe I had *confuted my self*; \* Page 25.  
and cleared them, because I granted, they said; *That they  
owned the Scriptures*, &c. whereas this doth evidently make  
the more against them; that they will pretend so much to  
the Scriptures; and yet rend the sense of them all pieces.  
And although that sense put upon the fore-mentioned place  
in the Epistle to the *Corinthians*, be broached by no man  
more then by R. F. in another Pamphlet by it self; and he  
entitleth this Piece of his I now deal with, *The Scriptures  
vindication*: yet he doth not in the least undertake the vin-  
dication of this place, either when I alledged it against them  
before, [Part 1. Section 6.] or now; onely he speaks his  
wonted swelling words of vanity,

*Thou art under the guilt, and the pit which for others thou  
diggest, thou art fallen in thy self, and caught in thy own snare  
and craftiness; take notice of that, and see how thou hast con-  
tradicted thy self.*

*Rep.* But that I desire some may be convinced of the folly  
and falshood of this man, and of his Sect, I would not spend  
time, and waste paper, to transcribe such empty stuff. If it  
be proof enough for him to accuse and recriminate, I can-  
not be innocent: who shall, in the like case? That which  
hitherto I have charged him, or other of this way withal, I  
have not given words, but Arguments, for proof and de-  
monstration of the Charge.

Let me give another instance, R. F. \* in answer to my first \* Page 21



*Section 5.* Section, Part 1. saith thus, *That the Scriptures are words that proceeded from the Spirit of truth, we do not deny, but own, and so they are words of truth.* Now hear what \* *Th. Lawson* judgeth of this matter, *To say that the word of truth is called the Scripture, or that the Scripture is called the word of truth, that is a lye.* I ask the simple honest hearted Reader, whether *Th. Lawson* puts not the lye upon his brother *R. Farnworth*? or, whether these men do own the Scripture of truth? (as it is stiled *Dan. 10. 21.*) or rather, whether they do not contradict it, and themselves also?

Let it be observed also, that *R. F.* doth not quit himself of that other Self-contradiction of his (which I closed this Section with) by bare words, \* *Thou hast manifested the shame, therefore take thou the shame.*

*Rep.* It seems *R. F.* will take none, as one past shame, and blushing. Where I have manifested my ignorance of the life of the Scriptures, and of the Letter, (as he lets fly against me) I am willing to see it, and bear my own shame: but will he be as the unjust, *Zeph. 3. 5.* that knoweth no shame, when his sinful folly, and self-conceited Contradictions are detect-

\* *Light out of darkness, p. 18* ed? The words that *R. F.* hath in his other Pamphlet \* are these, *Herein you shew your ignorance in the life of the Scriptures, that are ignorant of the Letter, which is without life.* This he chargeth upon three Ministers, for asking a question to this effect; If the light wherewith every one is enlightned be Christ, what then is become of the person of the Mediator? Must they be ignorant in the life of the Scriptures, who acknowledge not every mans light to be Christ? and must they be ignorant of the Letter of the Scripture, who do not understand it as he doth? But that which I inferred from his words, was, If there be life in the Scriptures, as he grants there is, then the Letter or Scripture is not without life, as he saith it is: nor are they ignorant of the Letter, who knew before he spake it, that the Letter declares of life, unless he will enwrap himself in the same ignorance: But as he is ignorant of the Scripture-letter, who denies it to be a means of coming to life; so he contradicts himself, who saith, *The Scriptures have life in them;* and yet with the same breath, saith also, *They are without life,* as *R. F.* doth.

doth. What if the life, from which the Scriptures proceeded, Section 6. be not the Letter, or Scripture; yet the Scripture is the Scripture of life, given from Christ, who is life. The chief subject matter contained therein, is Christ the light of life, (not by the works of the Law, by which way the unbelieving Jews thought to obtain life eternal, but Christ shut the door against them that way) and he directeth them to himself, *John* 5. 39. as revealed in the Scriptures, and more than that, as conveyed by the Scriptures to a soul: For albeit, Christ saith, They are they that testify of me; yet he doth not say, *They do but testify of me*: This [*but*] is R.F.\* his additional \* Light out of darkness, page 18. gloss to corrupt the Text, to disparage the Scriptures, and never a whit the more to advance Christ; for he is the more honored among men, and sayingly owned; as he is known to be that living Savior, that Way, Truth, and Life, who is testified of in the Scriptures; and is come unto, or believed on by the Scriptures. Wherefore Christ blameth them, *John* 5. 40. that they would not (taking the Bible and searching for him) come unto him by the knowledge and faith of the Scriptures.

## Section 6.

**T**His and the following Section R. F. returns no Answer unto at all: I had noted what *Ed. Burroughs* saith in his warning to the Inhabitants of *Under-barrow*, page 2. "That he came not to them with enticing words, neither what he had gathered out of the Scripture, from without him, but to declare the word of the Lord, and not to speak his own imaginations and conceivings: How cross is this to themselves? They use frequently to call the Scriptures the Declaration of the Word; and if he came to declare the Word of the Lord as he affirms, he either came with what he had gathered from Scripture, which he denies, or he came with his own imaginations and conceivings, which he denies also; but both his Negatives cannot be true; if there be any truth in his book: for that is a Collection of above an hundred places of Scripture, quoted in the margin, and transcribed in the line. The words he had from the Scripture,

## Section 6.

pture, the mis-applications he did not indeed learn from thence, nor from the Spirit of God, who never teacheth any man to mis-apply his own Letter; therefore it was not, in true sense, the word of the Lord that he declared (if he spake the same doctrine for substance that he writes) but the visions of his own brain: *And if I speak a lie* (saith he page 8.) *let me be accounted as accursed for ever*: But he that compiles a book out of Scripture-collections, and yet preacheth not what he gathered out of the Scriptures, deals fallily in one of these ways, and speaketh a lie, and therefore he is found not onely as a self-contradictor, but as a self-cursor. And to do him no wrong, I would know the meaning of that passage, page 9. [*He that hath the word of the Lord from the mouth of the Lord to declare unto you, him you revile and mock, &c. but he that speaks the imagination of his own heart from the Saints conditions, him you own and hear.*] If he intends by the Word of the Lord, Christ onely, what intends he by the mouth of the Lord, but the Scriptures which are the Declaration of his word, by their own confession? If he had the Scriptures to declare Christ unto the people by, then he spake *what he had gathered out of the Scriptures*, which is contrary to what he said before: If the Scriptures be not the mouth of the Lord, how are they a declaration of his word? if they be a declaration of his word, why are they denied to be the mouth of the Lord? Again, if he speaks of the Saints conditions, as discovered in Scripture, and chargeth him that speaks from them, to vent the imagination of his own heart; he blasphemeth the Scripture written for our instruction and consolation, *Rom. 15. 4.* If he condemneth another (as he doth page 22.) for preaching *that which is gathered from without, by imagination, and conceiving upon that which the Prophet prophesied, or which Christ spake, &c.* and judgeth it carnal and heathenish, never commanded by the Lord; and yet makes mention of the Saints conditions himself, and glosseth upon Scripture, according as his fancy worketh, he alloweth that which he condemneth, as he condemneth what God alloweth; not, that God alloweth the working of every mans fantasie but in a sanctified way; if his worketh otherwise, God condemneth what he alloweth.

Section

## Section 7.

**T**hey call (as I noted here) the Scriptures, the *Worlds Touchstone*; and yet as appeared [Part 1. Section 1.] Some of them at least, will not have the Scripture to be the *Word of Truth to the world*. If it be not the Word of Truth to the world, how can it be the *Worlds Touchstone*? This interfering of men of his way, *R. F.* undertakes not to cure or touch at with the least of his fingers; and beyond my skill it is to save the Contradiction, onely I heartily desire of God; that the discovery hereof may prove good eyesalve, to let them see the shame of their nakedness.

## Section 8.

**I**n the second Section of this second part, I noted down two of their Self-contradictions: the latter of them might have there been spared, and entirely spoken to here, where I touch at it again, a little more plainly: But *R. F.* though he glanced at it there, took it not off; nor doth he any more here then pass it over in silence, *which of the Saints had the witness of their souls union to seek in the Letter* & thus querieth *J. N.* in his Few words, page 111. I shall now to what was discovered as contradictory to himself, in Sect. 2. or here adde his other words in the same page, *viz.* The Spirit, it opens and brings all that is spoken in Scripture to remembrance: this is so a truth, as it crosseth his Negative implied in the Interrogation, *viz.* That none have their witness to seek in the Letter, and what he addes expressly, *He that believeth hath the witness in himself in Spirit, and not in the Letter*: had he said and not in the Letter onely, it might have salv'd the contradiction; but as it is contrary to the Scripture to say, the Saints have not comfortable testimony of their union, and interest in Christ, in and by the Scripture-letter; so 'tis contrary to himself to deny the Believer hath his witness in the Letter, and yet grant that the Spirit opens and brings all that is in the Letter to remembrance: for to what end doth he bring it to remembrance?

not

*Section 8.* not onely for explication of Scripture by Scripture, but for consolation of our spirits, by the good words of the Spirit of God. When heaviness makes the heart to stoop, a good word, seasonably remembered as spoken, makes it glad, and he that slights the turning over of the sacred Pages of the Bible, after he hath got his evidence within, may be glad of crums one day, after his high Feastings; and well, if seeking the Spirit where he lost him, his comforts return at last upon him. Many lose the Spirits comforts; by slighting his Love-letters in the Scriptures, where the Spirit is, and whereby he giveth forth himself: Such a passage I had in my former piece, That the Spirit is in the Letter, and given by it, which *R.F.* hath excepted against once and again heretofore, but now in its due place, where it was spoken, he lets it pass. I promised in the first part of this Reply, to clear it further for his conviction, if it may be, or for the Saints edification. First, The Spirit is in the Letter, or the whole Scripture; for so these men comprehensively use the term [Letter.]

How the Spirit is in the Scripture, Letter.

1. As he owneth what he dictated to his Secretaries, the Pen-men of Scripture. He is in all their writings with the subscription of his own hand, as it were: they spake and wrote as they were moved, and inspired by the Holy Ghost. *Rev. 1. 10.* John is in the Spirit, viz. he is rapt up by the Spirit, and the Spirits impulse is more then ordinarily upon him, when he is commanded to write; and of all that John writeth, the Spirit beareth Testimony, that it is himself that speaks it. *Rev. 3. 22.* He that hath an ear, let him hear what the Spirit saith unto the Churches: what wretched men are they who will not suffer the Spirit to be where he speaketh?

2. If the Spirit was in the Pen-men, he is more in the matter and contents of the Scripture penned down: None will deny but he was in the Pen-men, more then ordinarily, when they wrote from his mouth or inspiration; and therefore he is in what they wrote, much more: for the word written is of greater Authority, and Spirit then the Writer or Secretary. They were holy men of God who wrote, but that which is written, is the holy Truth of God: They were im-

imperfectly holy, but Gods word, as written from the Spi-Section 8.  
rit, is perfect in all degrees of holiness.

3. The Spirit is where there is, with perfect holiness, perfect Truth and Majesty in the Matter, and in the very Stile; and where is sweet Harmony in all the parts put together: In the Scripture-letter there is not one Iota or Tittle that shall fall to the ground, to eclipse the Glory, Truth and Majesty, or spoil the Harmony of it.

Secondly, the Spirit is given by it, in this sense.

How given  
by it.

1. As his minde is given out by it, whether the words be proper or figurative, the Spirit hath his proper intendment, scope and sense in the whole Letter, and in every part of what is written; and as by his words he makes known his minde, he is where his words are.

2. As his work is given by it; even what work he pleaseth, of Conviction, Instruction in Righteousness, Consolation, &c. If the Scripture convinceth gain-sayers, and sinners, evil livers; if it instructeth the ignorant, comforteth the feeble-minded, it is as the Spirit gives out himself thereby. He is there indeed as a free Agent, *ad placitum*, not tyed to work, or manifest himself, or put forth his power and grace, but as the wind bloweth where it listeth, so he worketh, where, when, and upon whom he pleaseth. See second part, Section. 10.

3. As the Promises of the Scripture are his Chariot to convey him whither he pleaseth to go; into the hearts of the Elect, that they may believe; and after they have believed, that they may be established. Thus, according to his promise, he will fill a Believers sails of endeavor, in reading, meditating, &c. with gales of grace, and advances towards glory. To conclude, that the Spirit is in the Letter, and given by it, daily experience doth demonstrate: For such as forsake the Scriptures authority, and own not the Spirits dwelling in the Letter, as truly as in the heart, they lose their faith of the Spirits presence with them, in the reading and meditation of it, and losing this faith, they run to other Doctrines and Gospels. The spirit of error is in all mens doctrines which have not the Spirit in them, that breatheth in the Scriptures. We may easily discern whether R. F. his spirit be not in his writings, and whether much of the

*Section 9.* the Spirit of Error, not conveyed and given out by his and other mens Pamphlets of the same Stamp. And shall the Spirit of Satan, the father of lyes, be in Seducers books, and not the Spirit of God, and of the Father of truth, be in, and go along (according to his free mercy) with his own blessed Books of the Scripture? Yes verily, and *Jane's Maylers*

\* Few words words import as much, when he saith \*, *Thas the Spirit* by *J.N. p. 11.* opens, and brings all that is spoken in Scripture to remembrance; which if *R. F.* denies, he contradicts his fellow; if he grants it a truth, he must recant his frequent descants upon that which I asserted, and judge himself as erring, because he knew not the Scriptures, and the Spirit and power of God dwelling in them, and acting by them.

### Section 9.

**W**Hat answereth *R. F.* to this Section? where I evidenced another of their Self-contradictions concerning the Scripture, which was this; *He that believeth is born of God without Scripture*; and yet, *Let all see if we do not see the Scripture in the heart of every one.* Why, this is his answer \*

\* Page 25.

1. *So saith the Scripture, 1 John 5. And that the word of God is nigh in the heart, is witnessed, Rom. 10. 8. And he that believes and is born of God, knows the seed of God within him, 1 John 3. 9.*

*Rep.* Do any of these Scriptures bear witness against themselves? or say, That he that believeth is born of God without Scripture? yet dare *R. F.* put it forth in the front of his answer, *So saith the Scripture.* The Scripture saith the full truth, He that believeth is born of God; but the Pamphlet I quoted \* said more then the Scripture; that the believer was born of God without the Scripture; and *R. F.* pretends to answer to what their Pamphlets hold forth, but cannot in his answer save his own, nor his fellows contradictions.

\* Answer 10

7 *Pr. 28, p. 13*

2. *He is not born of the Letter as thou wouldst have him, he is begotten by the immortal word, which endureth, which the Letter declares of, and which doth not die.*

*Rep.*

Rep. 1. How would I have him that believeth born of the Letter? my words were these, *If the Scripture be in the heart of every one, sure he that believeth is born of that seed; even of the Scripture-promise set into the heart by the holy Ghost; hence, he that is born of the Spirit, is born of the word, written and preached, which the Spirit useth as the instrumental means of our regeneration; as upon that place in Peter, 1 Ep. Chap. 1. ver. 23, and 25. hath been cleared heretofore, Part 1. Sect. 5.* Section 9.

2. The Scripture-promise, declaring Christ, is the more apt means by which the Spirit begets a soul to Christ, or formeth him in the soul.

3. That the Letter declareth Christ, doth not contradict the Scripture; but it contradicteth the Scripture to say, the declaration of Christ is not a means of begetting a soul to Christ.

4. To say, *Let all see whether we do not set the Scripture in the heart of every one*, and yet to deny the Scripture to be a means of the new birth, or that the believer is born of God *without the Scripture*, is to say and un-say.

But R. F. \* would retort this upon my self, and why? \* page 26.  
*I have not the same minde with them, and know not their meaning, and so raise lyes (as he chargeth upon me) by my imaginations.*

Rep. 1. If I have the minde of Christ, as it is in Scripture, I shall not be ambitious of, nor much regard their meaning; but as I know it to be cross to the minde of Christ, I have (according to the grace given unto me) witnessed against it, and yet studied to put the most candid and favorable construction upon their words.

2. If their sense, of *setting Scripture in the heart of every one*, be nothing else, but telling people they have a light of Conscience within them, and stirring up that light which every man hath that cometh into the world; First, they delude poor people, who never heard *that* Light called Scripture before; yet this is, more then probably, their best Scripture for their Tenents and Doctrines, (as might be gathered from the answer that J. P. a yong stripling, who came into this Town last summer, gave to a weak re-bapti-



Setting q.

zed woman, shattered by his discourse; whose question was, *But may I not read the Scriptures?* The answer was, *Read thy heart woman*, (as she told me) that was all she could get of him. There is a book of Conscience to be read indeed, but is not the book of the Scriptures, and Gods Statutes to be read? according to which (beyond the book of every mans Conscience) all that have that written rule shall be judged.

\* In his Book entitled, *A true testimony*, &c. pag. 53.

Secondly, If every mans light be the only Scripture, in the mind that these men are in, why doth R. F. appeal to that which is the alone, proper, perfect Scripture in our judgement, and which he calls for, to *stand by* judge him? *them and 42, Ministers?* Will he stand to the judgement of the Prophets and Apostles, as it is the mind of Christ the word of God? Will he not appeal (when all is done) to a higher Court, of immediate Teachings in the heart? If the Scripture be judge, it must be from its own light, that is superior, not only to every mans light, but also to the degree of light that is in every Saint, and that is superior to our meanings and thoughts, for the Scripture must judge by its own words and meaning together, and from its own rule, we must not separate the Letter of the Law, and the true interpretation of the Letter. The Law-makers, viz. say, are best able to give the right sense of the Law. The great Law-giver gives out his sense of one part of Scripture by another. *Can any Law judge of itself about the Law of God?* saith R. F. in the Book and Page last referred unto in the margin. If he intends there any Law of God, but the written word and text of the Bible, Gods great Law-book, he contradicts in heart what he pretends to in words. If he understands by the Law of God, the holy Scriptures of God, (called the Bible): then he pretends to that acknowledgement of them as a standing rule, and a more standing rule than visions and revelations, and if he intends what he pretends to, then he must recant what he wrote in the 3 and 4. Page of his imaginary Scripture vindication, or else lie faster in his Self-contradictions.

2. Head of their Self-contradiction.

Concerning hearing of the Word.

Section 10.

I Had granted, they say, and say truly (because the Scripture saith so, Job. 8. 47.) *They that are of God, hear his word, and they that hear his word, hear his voice;* and yet they deny the hearing of Ministers that speak this word; and consequently they do either un-say what truth they spake before, or deny themselves to be of God, in that they both refuse themselves to hear, and call off others from hearing. R. F. \* because I granted the first part of their contradiction to be a Scripture truth, runs away with the conceit of an advantage, when 'tis nothing so. Thou says, *They say and say truly (the a they lye not) neither do they say and un-say; and so thou art taken with the lye again, and clears them thy self.*

\* Page 26.

Rep. How weak and giddy this mans apprehension is, may appear many ways, by the review of this passage.

1. I attributed truth to their words no further then they agree with the word of God in Scripture; and so far I will acknowledge truth, because I love it, and the Scripture of truth; but this man, when I grant an inch, will take an ell.

2. It followeth not, if men say true in one thing, that they speak the truth in every thing. The devil can speak a truth, the more cunningly; to put off his lyes. That may be a truth materially, which will not be found in mens practical experience so acknowledged.

3. It is beyond all controversie, that in this (as many other instances) they say and un-say; first owning the Scriptures, and ministry, and hearing of the word, and then dis-owning all teachers and teaching, but what is within? first saying, \* the peoples Teacher cannot be removed into a corner, and by and by telling them, you will finde your teacher as you lye in your beds. Even as customary swearers

\* A discovery of some fruits &c. pag. 9.

*Section 11.* reproved for their sin, will swear they did not swear; to men habituated in Self-contradiction, will vehemently protest against it; but it helps them never a whit.

4. It is no new thing to have the reproach of lying cast upon me or others, by one who cannot judge, or understand what is truth, or when 'tis spoken truly.

5. I am so far from *clearing them*, that I renew my charge against them, if they be all like *R. F.* in this manner and form following. The more candidly the men, called Quakers, are dealt with, the more abusive they are. If any do make ingenuous confession (as the 42 Ministers, Pastors and Preachers) of their failings, the more readily they will hang them up, in a legal way without any Gospel-mercy. And if we grant they speak a truth (sometimes) they would make the world believe they speak all truth, at all times; when as hitherto, so many lies as *R. F.*, (for his share) hath charged upon me (and hath proved none, nor will be able, (God still keeping me, and guiding my Tongue and Pen) to make good a proof; so many slanders will, by the Lord, be set upon his score and account: The Lord himself rebuke him, in time, savingly, and to purpose; even to the manifestation of the purpose of his love, to do him good for ever.

### 3. Head of Self-contradiction.

#### *Concerning the light within them.*

##### *Section 11.*

**I** Noted how from *John 1. 4.* and *9.* they (dreaming of a Christ and Saviour in all) deny the sense to respect the *natural light of every man*, and yet speak of their own living in a *natural condition* for several years: And *R. F.* both blindly and boldly answereth, *If we do, we have warrant for it, for it is the light supernatural*, *John 8. 12.*

*John 8. 12.*  
*cleared.*

*Rep.* What if Christ speaks of supernatural light given to believers, and his followers, *John 8. 12.* doth it follow that he

he speaks of such a light *John* 1. 4. 9. a blind and bold consequence, it is, neither modest nor true. The Evangelist indeed speaks of him *chap.* 1. 4. 9. as the Author of light which is given to every man; and He, of himself, *chap.* 8. 12. as the fountain of light which is given to some men; but although the giver of light be the same, the light given, and way of giving is different in its proper form, and kinde.

First, the light given to all men, *John* 1. 4. and 9. is a dim light, (and as the light of the Moon) cold, and insufficient to salvation, unable to make discovery of the true Saviour: the light given to some men, is the light of life, a quickning light (as the light of the Sun) a saving light.

Difference of every mans light and the believers light.

Secondly, for the way of giving; Christ, as God, (as hath been shewed in the first part of this Reply) gives reason, and common judgement about some things, to all men; but, as Mediator, he gives onely to some men, that saving supernatural light, or light of supernatural things in a saving way, which effectually brings them into a gracious life, and unto a glorious life.

R. F. goeson, \* *If one of them did say he lived in a natural condition before his conversion, is that such a strange thing? and then he instanceth in Paul, Gal. 1. and others with him, 2 Cor. 4. 6. who had given them the knowledge of the glory of God in the face of Jesus &c. which is a mystery, Col. 1. 27. But tels me, I am minded to cavil on purpose against the work of God, &c.* \* Page 26.

Rep. 1. All this doth not salve the contradiction, viz. of every mans having a supernatural light from his coming in to the world, a light of life which is saving, and yet yield his (as others) living in a natural state at that time when he hath such a light.

2. It is not strange to me, that unconverted men should live, as they are, natural and carnal; but it was and is strange that men will grant a natural life and condition lived in for several years, and yet imagine a saving supernatural light in every such man, as if every man brought a Saviour with him into the world; at his first birth. That every man hath a Pope in his belly, I have heard, and believe that he hath roots and seeds of all Antichristian doctrine, of all heresie and sin in him, from and by his first birth of men, as men

sin.

## Section 11.

Nothing in *Adam*; this is not strange. But that every mans light should be accounted supernatural, and saving light; and nature accounted grace, though it be not strange to *Pelagians*, yet it is strange to me that professors of the Gospel for many years, should now interfere, and halt, and limbo, as they do, and be bewitched with this notion. If the Apostle *Paul*, and others (as *R. F.* granteth) were natural before they were spiritual, what a contradiction is it to their doctrine of every mans light, as they state it and account it in a degree spiritual? while the best Saint upon earth is no more but spiritual in some degrees of light and holiness.

3. This is neither my cavilling against Gods Work, nor envy at the breakings forth of light (as he would make men believe) but a naked representation of his and others fallacies. *R. F.* thinks he had, in the words before, laid in a sure proof of my cavilling and envy, for thus he wraps up his argument, \* He commanded the light to shine but of darkness, &c. and if it had not been there in a mystery, Col. 1. 27 how could it in them have been so after manifested (in them) but that thou art mindeful to cavil on purpose, &c.

\* Page 26.

Christ for salvation not in every man.

Rep. 1. Here is a piece of the mystery of Iniquity, as subtle as any the Antichrist of Rome hath in his budget, viz. The light of Christ for salvation (which the Apostle speaks of 2 Cor. 4. 6. and Gal. 1. 16. Gods son revealed in him, and Col. 1. 27. Christ in you) was [there] and [in them] (twice repeated by *R. F.* for emphasis sake) that is it was in the hearts of *Paul*, and the Gentiles (as of every natural man) before their conversion; for as my Antagonist reasoneth, If it had not been there, &c. how could it in them have been so after manifested; but if he will have patience to hear, I will tell him. A thing may be manifest at the very coming in to a place that was not there before. A Sun-beam makes it self manifest at its first breaking into a dark room where it never shone before. Christ, for salvation, was not in the heart of *Paul* till God revealed him to him, and in him. Christ, by his Spirit of grace was not in the Gentiles before their conversion, Ephes. 2. 12. They were all at that time without Christ, and without hope. Christ therefore was not in them while they were in a natural state, as he was when

where they were sanctified, viz. the hope of their glory. Section. 111.  
 "Weest ashen an imagineth. "The grace of the Gospel, **Mysterious**  
 "is but a manifestation of nature's light. A natural stage is, **Aburdities.**  
 "but grace under an eclipse. The light in every man is  
 "the whole Savior, and at their conversion it becomes  
 "the great Savior, for now the Sun is come out of the  
 "eclipse. But, . . . . .

2. To affirm Christ-mediator to be a natural man, is contrary to the Apostles sense, and to these plain words, sometimes uttered

First, The Apostles sense, 2 Cor. 4, 9 is, Obly allusion to 2 Cor. 4, 6. Gods work in the old creation, to witness his power in the new creat.

now. In the old, ~~in darkness~~ light, to shine out of dark-  
ness: ~~blest~~ let there be light, and there was light, eman-  
ating out of nothing. There was a pre-existent subject before  
light was created, viz. darkness of the air, but no pre-  
existent matter, which light was made of; (unlike that) was  
light there before within the darkness: (for though God  
commanded the light to shine out of darkness, as does not  
follow that light was there before). So, God working by his  
Almighty power in the re-creation, ~~be~~ [back of him the]  
Apostles shined in our hearts to give the light (which was)  
not there before) of the knowledge of the glory of God,  
in the face of Jesus Christ. The faculty of the natural un-  
derstanding was there, as the pre-existent subject, but there  
was no pre-existing matter, out of which this light is pro-  
duced. The Apostles sence again, in Gal. 1. 16 is God's

faith in these men's opinion, as if Christ had been in Paul's vindicated. abode, before conversion, and then revealed in him, as being there, but Paul did not know it till his conversion. But God revealed his Son in Paul, whom he did immediately, effectually, and experimentally glorify in his heart, and gave him the knowledge of the glorious mysteries of the Gospel, in the clear knowledge of Christ given for him; and gave to him, and now dwelling in him, and he doth reveal in his Son in others ordinarily, when, after he hath knocked at their hearts, he opens the door by his Spirit, gives faith and comfort, that Christ shall come in and dwell there, *1 Thim. 3-17*. Before faith, Christ is known of the heart, but when

Section 11.

Col. 1. 27.  
vindicated.When and  
how Christ is  
in the soul.

when a soul believes, and his faith worketh by love, and love by obedience, as Christ came, in and took possession from first believing, so, in his good time, he doth manifest himself unto the soul, *John 14. 21.* The Apostles sense, *Col. 1. 27.* is not, as if the light of Christ for salvation, had been in the Gentiles hearts, in a mystery, before their effectual calling: (The mystery of salvation by Christ, was wrapt up in the Scriptures of the old Testament; and in Types and Figures among the Jews; not in the least hinted to the Gentiles mindes before the Gospel came) But when the Apostles came to preach Christ crucified to their ears, through grace they believed the report for themselves, at *Coloss.* (as elsewhere) and knew the grace of God in truth, had Christ his image stampt upon their hearts, and the Spirit of Christ dwelling in them. This was not light breaking forth from their hearts, as having been *there* before their union with Christ, and Christs taking up their hearts as his Temple; but the light of the glorious Gospel breaking into their hearts, which,

\* %.  
\* 1 mtr @.

1. Is called *the riches of the glory*, and the Pronoun [which] before [is Christ in you] refers not to [mystery] (for that is of the Neuter, and the Pronoun \* of the Masculine Gender) but to [riches] \* of the same Gender with [which] in the Greek. The glorious treasure and substance of the mystery, which rich glorious treasure is Christ in you: the light in every man is a poor, base, beggerly scrap, to this Gospel-pearl and treasure.

2. This riches, summ'd up in Christ, and Christ the substance of the Mystery, is confined to the Saints, *ver. 26.* and is onely in them, ever after their closing with Christ, reigning and prevailing to the purity, peace, and joy of their souls, and evidential hope of their future glory.

Secondly, The assertion of Christs being within men before conversion, contradicts themselves, (as I discovered in my former piece) who say, *In the Ages past, Christ was not revealed, every man had not that light.* The Son of God is not revealed as Christ, but as he is Mediator; in the Ages past, Christ was not (so) revealed, they had not (say they) *that light*, viz. as he is Mediator; therefore Christ, as Mediator,

diator, was not within men by the light given to every man. *Section 12.*  
 And here I leave them (*R. F.* among them) as I found them,  
 and discovered them (in this Section) in their own darkness  
 of Confusion and Self-contradiction, till the Lord shall con-  
 vince them thereof, and bring them out of it.

### Section 12.

**A** Nother Contradiction of themselves concerning the  
 Light in every man, I noted in this Section; *viz.* That  
 they magnifie it, and vilifie it in the same respect, as it is the  
 light of the *first nature*, and of *every man* in his *first state*  
 since the fall. \* *R. F.* \* takes up two of the passages to an- \* *Page 16;*  
 swer, but takes not off their Self-contradiction.

The first, They magnifie every mans light, to be a *Law*  
*written in the heart*, to judge and condemn all sin, and there-  
 fore (they say) *the day of judgement is come*: and anon they  
 vilifie the light of natural men (who are a part of man-  
 kinde) as *filthy waters*; and every man in his first state is  
 a *beast*. To this, all that *R. F.* hath to say, is, *Where judge-*  
*ment is brought forth into victory, sin is condemned in the flesh;*  
*and there is no condemnation to them that are in Christ Jesus,*  
*&c. and such have boldness in the day of judgement; for as*  
*some mens deeds goes before-hand to judgement, others they*  
*come after, and therefore a day of judgement is to come.*

*Rep.* If these men would disparage every mans light; in  
 respect of the Saints light, they would be something inge-  
 nuous; and if they did not put every mans light in the place  
 of Christ, the Spirit, and his writing in the heart; and then  
 call them waters of *Babylon*; nor sometimes say, upon  
*Adams fall pure reason was destroyed, &c.* and anon call  
 every mans light, *pure light*; they would not be so Scrip-  
 ture and self-contradictious as they are; nor would they  
 confound what they ought to distinguish, as *R. F.* con-  
 founds the judgement of a natural conscience, and the Spi-  
 rits Gospel-conviction of sin, Righteousness and Judgement  
 together: Justification he confounds with Sanctification,  
 and a day of Judgement present, with the day of Judgement  
 which is to come. Scripture-expressions he useth here as  
 L I elsewhere)



**Section 12.** elsewhere) but not with the Scripture-scope and meaning. The passage I quoted out of *Ben. Nicholson his Returns to a Letter*, Page 13. speaks of the Law written in the heart of every man, *which* (they say) *doth judge and condemn all sin* : R. F. tells us of a *Judgement brought forth into victory* ; and when that is done, *sin is condemned in the flesh* : but, say I, according to Scripture, the Law written in the heart of every man, neither condemns all sin, nor discovers either the root of all sin, nor half the branches of it ; and Judgement is far from coming forth into victory, till Christ brings it forth, not onely by Gospel-conviction, (which is far beyond and above the conviction of a meer natural conscience) but by Gospel-sanctification, and by his second writing of the Law, not in old stony hearts, but in new and softened hearts. But if natural conscience be so potent to be victorious at last, why do they call every man in *his first state*, a *beast*, *his reason corrupt*, but to manifest their Self-confusions ?

Rom. 8. 3.  
cleared.

Christs con-  
demning sin  
in his flesh, far  
beyond the  
conscience-  
condemnation  
of sin.

Again, he speaks of sin being condemned in the flesh, a Scripture-expression, *Rom. 8. 3.* used by the Apostle, to set forth Christs condemning sin in his own flesh, putting of it out of office and power (to condemn believers) by his suffering of the punishment of their sin in that flesh of his ; yea, fulfilling the Law, for them, in the same flesh : Hence, no condemnation to them that are in Christ Jesus ; but this is another kinde of condemning sin, then what comes meerly by and from a natural conscience ; for that,

1. Doth but condemn sin in part, not all sin, not original sin, not unbelief, &c.

2. By way of discovery, not by way of satisfaction for sin, and of justification from guilt, as is Christs maner of condemning sin.

3. Natural conscience is never victorious, as to deliverance of a soul from the state of sin, though it be never so far obeyed ; but Christs condemning sin in his own humanity, assumed to that end, is victorious, both by merit with God, and by application in the conscience of a believer, to stop its own, and Satans accusations ; and throughout the Saint, to set up reigning holiness in him, to prevail over corruption by degrees, in the state of a new creature.

Lastly,

Lastly, The Apostles words, 1 Tim. 5. 24. of some mens *Section 12.*  
 sins going before-hand to Judgement; others coming after, *1 Tim. 5. 24.*  
 are used to another purpose, as appeareth from ver. 20: con- *vindicated,*  
 cerning Gospel and Church-offences and offenders: some  
 mens sins are discovered before-hand, these the Church may  
 judge; others are not disclosed, these God will judge. It  
 is well that R. F. grants a Judgement to come, I wish he  
 could consider it better, and judge no man so deeply, as he  
 doth me, before the time; reckoning me with the wicked,  
 who, indeed, *will find it to be a day of torment*; for he that  
 judgeth now, shall himself be judged at that day, and he  
 that will shew no mercy in judging others, shall then have  
 judgement without mercy, to his little ease; joy, or re-  
 joycing.

The second passage which R. F. \* undertakes to defend, \* Page 27.  
 is that of John Cam; *Every man in his first birth and state  
 may see himself to be natural, but is not able to judge of the  
 things of God.* This is contradictions (in the first part of it)  
 to Ben. Nicholsson, who said; *Every man in his first state is a  
 beast*; for then he can reflect upon himself, and judge of his  
 state before God, no more then a beast. And the second  
 part of it is contradictory to the first; for if every man in  
 his first birth may see himself to be natural, (guilty, liable  
 to sin, and the curse before God) then he may judge some-  
 thing of the things of God: but that is denied, why then is  
 the other affirmed? but that the man fought with himself in  
 the dark.

R. F. his defence is, 1. By railing and falsehood, *Let that  
 Book (Particulars concerning the Law by J. Cam) be a wit-  
 nesses to the truth, against thy ignorance and sottishness, that  
 sees thy corruptions, and pleads for them.*

Ans. This I pass by, with prayer, that the Lord may re-  
 buke and remit him.

2. By a truth and a falsehood together, *The light which  
 doth discover the natural corruptions, is not natural, as thou  
 says, but it is spiritual.* Here is a truth in Scripture-sense,  
 not in his meaning, that the light which discovers natural  
 corruption is spiritual, but a falsehood mixt with it, that I  
 said, it was natural. This will no where be found in my for-  
 mer,

## Section 12.

mer, or this present piece; for I every where deny the natural light of every man to be able to discover a mans corrupt state: Reason cannot reach the breadth, nor fathom the depth of this fallen condition. But let R. F. compare his own words last spoken, with *John Cam's*, and consider if one doth not clash with the other. His brother saith, *Every man in his first birth may see himself to be natural*: Himself saith, *The light which doth discover natural corruptions, is not natural, but spiritual*. Now I ask, Is it by the light of the first birth (as in the first birth) that every man may see himself to be natural? then that light is either natural, or spiritual; *It is not natural*, saith R. F. It is in the first birth, saith J. Cam: either these men do agree, or not; if they do agree with themselves, it is more then we can make out by their words; onely I finde what their sense is of the word [spiritual] not after the Scripture sense: The Scripture meaneth by spiritual, that which is born of the Spirit; by spiritual light, the light of the new or second birth: but these men understand by spiritual light, that which comes with the first birth, a light in the soul of every man. We know, saith *James Naylor*, \* *there is a light in man, by J. spirit, that testifies of Christ; before Christ be known in the Naylor, p 7, 8* Creature; this light is that which the Gentiles had, whereby, saith he, *they became a law unto themselves, and were Jews in spirit, whose praise was of God, and not of men. This light led them to shew the works of that Law God had written in their hearts, their conscience bearing witness, and excusing them in the day, when God shall judge the world by his Gospel. This light and the fruits of it, he concludes, will stand at the day of judgement praised of God, but not of men. Which magnifying expressions of the Heathens light, are dispe-*

\* Ben. Nichol-  
son, Returns to fall, pure reason was destroyed, and corrupt reason took place,  
a Leuer, p 16. *as it doth this day in every natural man*: And if this man speaks the truth, as he doth, the other speaks what is false.

Rom. 2. 29.  
releued,

1. In that he boldly affirmeth, the Gentiles light made them *Jews in spirit*; the Apostle, Rom. 2. 29. hath no such meaning. He describeth a Jew in spirit, to be one who

is circumcised in heart, or who hath the circumcision of the heart; whose praise is not of men, but of God. Heart-circumcision, and the Gentiles light, are two things vastly discrepant: the Gentiles light never attained to the mystery of heart-circumcision. Fond men that write and speak after this manner! their pens and tongues would be circumcised, and hearts also, which I shall pray for, that these extravagant Errata's may be corrected.

2. In that (he saith) the Gentiles consciences will bear them witness, *and excuse them in the day when God shall judge the world, &c.* all which is remote from the Apostles sense, Rom. 2. 15. For,

First, He is comparing a practical Heathen, with a bare professing Jew; and preferring the working Gentile, before the talking Jew; but how? as to matter of fact, not as to the whole state before God: For, as to the whole state before God, they are both alike, (both falling short of what the Law written in the heart, or in the book, required) one-ly in matter of fact; the Heathen sometime did more answer his light, then the Jew did; but did the Heathen answer his light perfectly? No, he had accusing thoughts, as well as excusing; a dark confused state was his.

Secondly, The Apostle doth not say, the Heathens light and fruits shall excuse him so at the day of judgement, that they will stand at that day, praised of God, &c. for then conscience (fully awakened) will accuse more then excuse; and the accusations will bear and weigh down the excuses ten thousand fold: nay, every mouth (and the mouth of every conscience that now excuseth but from his own acts, and hath not the sprinkling of the blood of Jesus upon it) will then be stopt; where is his praise then of God?

Thirdly, The words ver. 16. In the day when God shall judge, &c. though they immediately follow, yet they have not such a connexion with ver. 15. but either refer to ver. 11. and so four verses are to be taken into a Parenthesis; or to ver. 12. and so three verses are parenthetically to be read, and the sense, with such a dependence observed, runs clear and plain; viz. ver. 11. There is no respect of persons with God, in the day when God shall judge: or, ver. 12. As many.

Rom. 2. 15, 16

vindicated, and cleared.

No saving: excuse, or testimony from a natural conscience.

Section 12. many as have sinned without the Law written, or with it, shall be judged, In the day when God shall judge the secrets of men by Jesus Christ: And this reading quite cuts off *James Naylers* plea for the Gentiles saving light.

What starting-hole *R. F.* will have, we may gather by what went before and what follows, in his commendation of this light, and such as love it: *It is spiritual; and such as love it, bring their deeds to be tryed by it, and with it the deceit is judged, &c.*

*Rep.* But by the light of the Spirit shining in our hearts, by the Scripture, we have found out the deceit of terms and phrases, as used by these men; and withal how they clash with themselves (as with the Scripture) even in that which *R. F.* addeth, *Such as with the Light hate the deeds of darkness discovered, and hates the Light, the Light is their condemnation.* But say I, the Gentiles never perfectly loved that light they had, therefore it was and will be condemnation to them, and none of them will be excused in the day of judgement; and therefore *R. F.* and *J. Naylor* are here at a difference, and contradict one another, it may be, when they consider now of it.

For a farewell *R. F.* concludeth, *It is [the condemnation] is thine, and they that are in union with corruptions, as thou art, they are not able to judge of the things of God, but erre in judgement that judgeth with evil thoughts, as thou dost, and hast done; therefore judgement is on thy hand and crown of deceit, pride and vain glory.*

*Rep.* This verdict is from *R. F.* as a man, (to say no more) and I pass not for mans judgement, but he that judgeth me is the Lord. Onely let me advertise the Reader, that to be in union with corruptions, is to have no division made in the Soul by a contrary principle of Grace, hating that corruption. I would be very loth to be found in the hatred of other mens errors and corruptions, and in the love of my own. The testimony of my conscience herein, is my rejoicing, that I lie open to conviction, studying always to exercise a clear conscience toward God and toward men.

## Sections 13, 14.

**T**Hese two Sections, are by R. F. passed over untoucht : In the one I shewed how *George Fox* prefers the light within, as *life*, to the light of the Scriptures, which is *death*; and *James Nayler* acknowledgeth *life* to be in the Scriptures, speaking of them that love the life in them. In the other, I noted how *George Fox* disparageth the light of knowing God, and the Father, and the Spirit, and Christ, and the Gospel, by the Scriptures, because men had never known them but by the Scriptures. One would think (as I said) this to be rather a commendation of the Scriptures, and that his disparagement contradicts his commendation; as his after commendation, *That the Scriptures came from the light and life*, contradicts his disparagement, *That the light within was before the Scriptures*. The light, within Christ, was before, (we grant) in time, and excellency, being uncreated light. The light within every man, in *Adam* (considered as in his state before the fall, or as in his lapsed condition) was before the Scriptures in time, not in excellency; because the Scriptures hold forth a higher light, then either *Adam* (or we in him) had before the fall, or under the fall. The light within some Saints (as they were Saints) of the old Testament, was before any piece of Scripture in time, not in dignity and degree, seeing there is more light in the first piece of Scripture-Gospel, *Gen. 3. 15.* then all the Saints then, and since are worth (of themselves) and then they could comprehend, or can to this day. The light within the Saints of the present Age, is after the Scriptures, both in time and excellency; in time, as they were born, and new-born since the Scriptures were extant: in excellency, as the Scriptures are a rule, above their light, and unto it; not so, their light a rule above the Scriptures.

## Section 15.

**W**Hereas I had reasoned upon *James Naylers* words, If the least degree of light, manifested in the creature,

Section 15. ture, be perfect in its measures and in its self, (as he delivers it for doctrine) then it is every way perfect, and no longer the least degree; and therefore 7. *Nayler* contradicted himself; *R. F.* \* appeals to the book of *Few Words* pag. 8. and thither let him and the worst Reader I have, go, and finde out the subtilty he chargeth me with: After one charge he gives another, *Thou hast here confessed, that if the light be perfect in its measure, and in its self, it is perfect every way.*

\* Page 27.

*Rep.* It is neither my confession, nor concession, but I reasoned after that maner, to manifest 7. *N.* his contradiction in adjecta, as we say, or in the very terms; for it is as if he had said, the least degree is the greatest degree, and the lowest degree, is the highest degree; which how absurdly contradictory to it self, let rational men be judges. What hath he further to salve the contradiction? *Thy imaginations cannot finde out the highest degree, that are not subject to the lowest, but acts contrary to it, and so to be condemned by it.*

Saints light  
not at the  
highest pitch.

*Rep.* Here are four fresh charges. For the first, I acknowledge my imagination too shallow to reach unto others attainments; but I deny the highest degree of light to be here attainable, 1 *Cor.* 13. I know 'tis in heaven to be found. I am content to look through *Pauls* glasse, and the believers Prospective, and to know things here in a Riddle, and in a Mystery. The Zenith of the Saints light, is not to be seen while we are under the Sun, when that which is perfect is come (which comes not in this life in point of light, and therefore not of holines, by the way) then that which is imperfect shall be done away: But this I know that I am more brutish then a man, and have not the knowledge of the Holy. And how little is the portion of the knowledge of God and Christ, that is to be found among all the Saints? were it all put together, it would, haply, amount but to the least degree of that which shall be known, by every of them, hereafter. The knowledge of the love of Christ is the highest piece of knowledge, and that passeth my knowledge, if not *R. Farnworths*; yet this I know that nothing shall be known in heaven, nor to eternity, but the foundation and subject matter of it, is already laid in the Scripture. Besides Scri-  
pture-

pture-knowledge for the matter ( I do not say for the manner ) I profess my self to know nothing , and the least degree of that light which shineth in the Scripture, concerning Christ and him crucified, I esteem above the highest degree of the light that every man cometh into the world withal.

A second charge followeth, *But thou art not subject to the lowest [degree of light.]*

*Rep.* 1. Will *R. F.* grant the light which every man hath to be the lowest light ? and Gospel-light to be a higher light ? and what the Saints have in heaven to be higher then what the Saints have on earth ? then I hope the least degree of light is not perfect in its measures as in its self, as his fellow asserted.

2. What if I were perfectly subject to the least and lowest degree of light ? will that advance me to light of another kinde ? if not, I shall thank free grace for giving light of a higher nature (though I never obeyed natural light as I ought, and as I might, and every man might do more with his natural abilities then he doth.)

A third charge, *But thou acts contrary to it.*

*Rep.* This I take to be a third winnowing of Satan. What I have done herein, the Lord hath known, and knows (and not *R. F.*) And He knows how to pardon it, and hath pardoned it in Christ. But if I do not advance every mans light into the place of the Saints light, I act not against natural light (though above it) but for the light of Saints. And if I attribute more to true spiritual light, then to natural, and do not call that spiritual, which is not so (in the specifical or proper form and being of it) but call a Spade a Spade, I hope *R. F.* will bear with me, or blame himself for allowing of that distinction (as above) where he said, *the light which discovers corruption is not natural, but spiritual*, without explication of himself according to Scripture.

A fourth charge followeth [*and so to be condemned by it*]  
A sentence I may call it, as well as a charge ; but it is well I shall be condemned by the light, not in the dark as *R. F.* doth adjudge me, at his pleasure : well, I say, that I shall be tryed and judged in another Court then his captious



Section 15.

judgement; and well for me still, that I have submitted to the sentence of Gods legal Court for abuse of natural light, and yet have made use of my liberty in Christ, to appeal unto a higher Court than Gods own Law (so far as it holds forth a Covenant of works, and sentence of life or death upon my own works) even to the throne of Grace, and to the Gospel-sentence, of Gods free justifying a sinner that believeth in Jesus; there, I am sure, neither R. F. nor the devil himself can lay any thing to my charge, as to my condemnation before God. It is God that justifieth, who is he that condemneth? But in way of Reply before men, I must attend R. F.\* and desire my Reader to observe how he goes on to make good J. Naylor his assertion. For it (the light in its least measure) is perfect, both in respect of its truth, and sincerity, power and authority, and condemns the haters and resisters of it. Thus R. F. To which I Reply,

\* Page 27.

Ev.ry thing  
is true, and  
perfect for the  
kinde, as it is  
Gods work.

1. What is this to perfection of degrees? Here is a mighty fall from the highest to the lowest, for this kinde of perfection, viz. of truth (which I had granted) is so in the highest degree, that it belongs also to the lowest. The least drop of water is true water, perfect water in respect of its truth, as all that is in the Ocean: so the least beam of light is true light, and (in that sense) perfect, whether it be Creation-light, or Redemption-light, either is true (for its kinde) in the least degree, and perfect as to the true being; But,

Rom. 1. 19.

2. The deceit lyeth here, when men will put off that for Redemption-light, which is but old Creation-light. A Bristol stone is a true Bristol stone, but if it be put off for a Diamond-spark, it is counterfeit; there is not truth in it, as to the repute and estimation of it: so, the least degree of old Creation-light, (as to *γινώσκω* τὸ ὄν, that which may be known of Gods eternal power, goodness and wisdom, in and by the contemplation of the creature) is true for the kinde, and is called [truth] Rom. 1. 18. which the Gentiles imprisoned in unrighteousness, but this hath not the least spark of Redemption-light, which Adam had not before the fall, and was not manifested after the fall till the first promise, Gen. 3. 15. And if it be commended, and set off for saving light, it proves false light, and darkness itself, (so far is it from

from perfection of degrees, that it hath not the least spark *Section 15.*  
of Gospel-sincerity.

3. As for *any power and authority*, that the least or the greatest degree of old-creation-light hath (as it is given back *since the fall*) (though it be loved and obeyed) to lead into the life and power of the Saints comprehensions of the redeeming love of God in Christ (which *R. F.* hinteth at) I know none: God hath never blest it, nor promised to blest it, nor ordained it for that end.

4. If they intend it onely of the Saints light or the Spirits light, which *R. F.* in his Epistle saith is perfect in its least measure, still that is onely to be understood (as I said in my other piece) in respect of its truth and sincerity, and that hath life and power in it already, and doth not lead into it (as *R. F.* speaks) but in respect of a further degree of the same kinde: for although the good use of natural light doth not lead into Spiritual light and life, yet the good use of the least true spark of Spiritual saving light, in Christ the Mediator, hath a promise of further increase of light of the same Spiritual nature. There follows another passage in *R. F.* which I would scan a little, *They that love and obey the least degree of light, are in unity, the highest and lowest in their measures and degrees.*

*Rep. 11.* If this be meant of them that have the lowest degree of Creation-light, and of such as have the highest degree of Redemption-light, it confounds the natural and Spiritual man together, the sinners or graceless, and the glorious Saint; yea, the meanest man, as a man, with the most glorious Saint in heaven, as a Saint, but how erroneous is this notion? What unity are they in (that is a saving unity) some of whom have not the Spirit, *Jude v. 19.* others have some have union with Christ a Redeeming, Sanctifying Head, others not? Doth *R. F.* think that such as obey the lowest degree of light manifested in the Creature, are in unity with the Saints, that comprehend something of the height and breadth, length and depth of the love of God, and Christ which passeth knowledge? or that men using their Talent of Nature well (could they do it) shall meet the Saints in heaven, who are enabled to use their Talent of

Section 16, Grace in a saving manner: far be any of his or my Readers from such Popish, Jesuitical conceptions.

17.

2. If he meaneth onely, that the Saints of lower or higher forms, and degrees of Redemption-light and grace are in unity, this is granted in some respect, *viz.* of perfect Justification, sincere Sanctification, and what one-ness the Apostle speaks of, *Ephes.* 4.4, 5, 6. But why then doth he and his sect separate from them that have higher or lower degrees of light and grace than themselves? and how comes it they are so full of Saint and Self-contradictions?

#### 4. and 5. Heads of Self-contradiction.

##### Concerning Sin, and Christ.

Section 16, 17.

**T**Hese two Sections, *R. F.* waves altogether; In the former, I delivered out what I had from them in discourse, in Scotland, *that sin is no visible enemy to a Saint or to themselves*, and yet they speak as if they had received higher degrees of light than ordinary Saints. It seems it is to see sin in others, not in themselves: but they carry their light in a dark Lanthorn, are in love with their own shadow, and in friendship with their own lusts, to whose eyes of understanding, sin, and the sin in the bosom, is not the most visible adversary. In the latter I gave forth, what I had there also in discourse, and in a Letter; They hold, *Christ so be in all, yet none to be in Christ but themselves*. Whereas, in what way or respect God and Christ, as God, is in all, all are in Christ as God; that is, In him we live, move, and have our being, as men, and creatures: And were Christ in all, as Mediator, all were in Christ as members of such a Head, Branches of such a Vine-stock, and root of saving grace, but He is neither in every man, nor is every man in Him by such a way of union.

## 6. Head of Self-contradictions.

## Concerning Justification.

~~Section 18.~~

**H**ere I noted *James Nayler* in one place, denying that his *sins, who is once covered, are not daily to cover*, yet in another place affirming, that *what Christ did formerly upon the Cross, he doth the same now*. If then he did cover them, he doth now cover them daily. *R. F.\** answereth not to take off the Contradiction, but onely thus, *He that hath his sins covered is blessed; but thy meaning is denied.* \* Page 271.

*Rep.* The manner, and way of Christs covering of sin is denied, if that my meaning (which is not mine, but the Lords) be denied. For [to day] *Heb. 13. 8.* holds forth a daily ver- *Heb. 13. 8.* tue (in all the present time of the new Testament) of Christs cleared. Crofs, or his personal sufferings upon the Crofs, for covering as for crucifying of sin, that is, for pardoning as subduing it. He doth perfectly justifie a believer at once; but this he doth daily also, by one continued act of imputation of Christs sufferings, whence comes the non-imputation of a believers daily sins. If this be denied, then the way of Gods covering sin is denied to be by way of pardon; and so *David* and *Paul*; *Psalme 32. 1.* *Rom. 4. 6, 7.* are denied; and the blessedness which they pronounce to the pardoned person; which is worse then for *R. F.* to deny himself; or for *J. Naylor* to contradict himself, as before, and as followeth.

## Section 19.

**T**hat which I noted in this Section, in his other words, is, *I own no other Christ but that which suffered at Jerusalem, and by him I am saved from my sins; yet, what righteousness Christ hath performed without me, was not my justification, neither was I saved by it.* I inferred, if then he was not justified and saved meritoriously, he is not now, nor ever.

Section 20. ever will be saved efficaciously. All that R. F. hath to offer is, *The righteousness of Christ is our righteousness, who are saved from our sins by him, and we witness him to be the alone Savior of all that obey him; and perfectly able to save to the uttermost all those that come unto God by him.*

Rep. 1. This salve the wound of J. Naylers self-contradiction.

2. Let none be deceived with their expressions, for when they say *Christ's righteousness is our righteousness, they understand it of Christ's righteousness wrought in them, by his Spirit, not wrought for them by his blood and obedience.* But I ask these men, Was not Christ Jesus without them, when he was obedient to death, the death of the Cross at Jerusalem? Was the righteousness he performed, for himself, or for others? Did he not stand and suffer as a surety? Is not the sureties payment reckoned to the debtor, as sufficient? What if Christ be so free and bountiful, as he will not only pay the debts of his Elect, but stock them with inherent Grace? It is not a patching of the money that he putteth into their purse, that justifies them; their friend and surety had enough to do it without them. Proud and self-deceiving are they, who think a little *within them*, is better than all that is in Christ *without them*; and yet hope to be saved by him, whom they despise, and with whose white rayment and wedding garment, they will not be covered.

## 7. Head of Self-contradiction.

### Concerning immediate Teaching.

#### Section 20.

I Observed what they clamorously object against us, *That the Gospel we preach is from man, and by man, from the Printers and Stationers; but theirs is immediate altogether; and yet they write, print, and have taken their light (as they call it) one from another: Here they*

they condemn in others, what they allow in themselves, and *Section 20.*  
 if the *teaching of God*, as they say, be *immediate in the least degree*, and all their teaching be immediate; why do they condemn by their practice, what they allow onely in doctrine? why do they write or print any thing? which is a mediate way of teaching. *R. F.* hath nothing to say, but in his old reviling language, \* *All thy scraped stuff, and thy* \* *Page 28.*  
*twistings and windings we deny*; and so runs to old matter already dealt with, except a few expressions which I shall touch at presently; But,

1. I would know what he doth deny of my *scraped stuff*, as he calls it, which is but collections from their own words and writings? If he denies his fellow-writers, then he makes out more contradiction among themselves: If he denies that I have drawn up true collections, it is yet to be proved; for either their very words (as in most places) or the sense and effect of them, I have faithfully presented to the world; and because I know it pincheth them but to have hinted *Ed. Burroughs* acknowledgement, how he was formed to Quakerism by *G. Fox*, while they boast of none but *immediate Callings and Teachings*; knowing also that the Book \* is \* *Warning to*  
 but in the hands of a few, I shall transcribe part of the said *Underbarrow*,  
*Ed. Burroughs* account of himself. After twelve years of age, he enquired where the chief Presbyterian Priests (as he calls them) preached, and heard them. At seventeen years of age he was struck with terror, falls a praying; but by a voice was taken off prayer, reading, and hearing the Scripture; thought himself in the light; followed the highest Notionists; but had the world in his heart, pride and covetousness; lived in the lustful nature, and grew to be weary of hearing any Priests, though never so high, for something that shined deep in him; shewed him ignorance in all profession, and he was put to a stand: Now hear him further, *verbatim*. "Then it pleased the Lord to send his true and  
 "faithful servant, and messenger, *George Fox*, he spake the  
 "Language which I knew not, notwithstanding all my high  
 "talking, for it was higher and yet lower; and it pleased  
 "the Lord to speak to me *by him*, that I was in the prodigal state, and above the Cross of Christ, and not in the  
 "pure

Session 20.

“ pure fear of the Lord, but full of corruption, and the old nature: though I had professed freedom, yet it was but such as the Jews professed; for I saw my self to be in bondage to my own will, and to my own lust; and through the word of the Lord spoken to me *by him*, I began to see my self (the witness being raised) where I was, and what I had been doing; and saw I had been making an image to the first Beast, which had the wound by a sword and did live, whose deadly wound was healed, and was full of airy notions and imaginations; and was worshipping the image which I had made; and then I saw my self to be a childe of wrath, and that the son of the bond woman lived, and that harlots had been my companions, and was no more worthy to be called a son. And so he goes on to shew his trouble and distress, till he separated himself from the world, and his acquaintance, and betook himself to the company of a poor despised people, called Quakers; and now he is one of that generation, God hath made him partaker of his love, in whom his soul hath full satisfaction, joy, and content: At last, he concludeth, he hath travelled through the world, even unto the end, and is now come to the beginning of that which never shall have end, which the dark munde of man knows not. Will R. F. deny this to be his Narrative, truly taken? if not, then he must grant there are some mediate Teachings in these days among themselves: or, if God teacheth not but immediately, then God taught not *Ed. Burroughs* by *George Fox*; and then *Ed. Burroughs* is not much bettered by being of the generation of the people called Quakers. Whatsoever have been his apprehensions, sorrowful or joyful, the Heart is deceitful above all things, and desperately wicked, who can know it? A new instance we have in *J. Lilburn*, who professeth himself to be one with the generation of Quakers, raised and formed up to that fraternity, partly by conference with them, partly by reading of their printed papers: His words

\* The Refur. in one place \* are these, *Meeting here with one of those precious people, called Quakers, and getting into my hands two Volumes of their printed papers, amounting to about seventeen hundred pages, I have with serious discourse, and seriousness of reading*

reading therein, been knockt down off, or from my former legs Section 20. or standing; and giving scope to my true teacher and guide, the Light of God (speaking in my soul, I am become, at present, dead to my fallen, or first natures reason, &c. Yet elsewhere \* he pretendeth to the immediate power of God upon \* Page 9. his soul. But notwithstanding that, he exhorteth his friend to read ? Nayers and W. Dewsburies Books, and desires the Lord, by his Almighty power, to set them home to his soul. Is not this a mediate way of learning, by a mediate way of teaching? And shall these mens scriblings have Gods Almighty power at hand; and shall not his own blessed Scriptures be attended therewith? I shall advise ? Lilburn, and all my friends, and all such as are become my enemies for the truths sake, to turn over those sacred Pages, and in particular, 1 Cor. 8. 2, 3. and Gal. 6. 3, 4, 5. desiring the Lord, by his Almighty power of free grace, to set them home to their hearts.

2. As to what follows in R.F. *Thou wouldst have a letter-Savior, and a letter-fulnes, and givest all the preeminence to the Letter of the Scripture.*

Rep. Neither in what I wrote before, nor in this Reply, can any such passage be found; but R. F. will take liberty to scribble, what comes next to the nib of his quill. The preeminence I give to the Scripture, is,

1. In respect of natural light, or that which every man hath : And if I call every mans light *natural and common*, I of Scripture mis-call it not; (I call not Christ so, who (as God) gives that light) As my natural body framed by Christ (as he is God) is rightly called, as it is, a natural body; so my natural reason, light, and understanding (though lighted up (as a candle within me) by Christ the true God, working with the Father in all acts of Creation and Providence hitherto) is truly called, as it is, natural light: and seeing every man hath some of it, (the most of whom have no saving light) it is truly called, as it is, common, and universal light. Will R. F. allow Ed. Burroughs to call some light natural, and not me so to phrase it? or, will he allow ? Naylor to distinguish between common light and saving, and may not I and others with me, have the same liberty? First, let Ed.



Section 20 Burroughs be heard, \* I write not as from man, whose light  
 \* Warning to is onely natural and carnal, and doth onely make manifest  
 underbarrow, carnal transgressions, &c. And again, By the natural light,  
 pag. 37. through the earthly law, is no natural man able to judge of  
 that which is spoken, or declared from that which is eternal.

\* Discovery of the man of the Ministers at Newcastle) you deceitfully put in that word  
 sin, pag. 29. (saving light) which is not spoken by me; for though Christ

be the light of the world, that enlightens all, yet none are saved by him, but who believe, &c. There is a light then which is in natural men, unbelievers, and all the Heathen, which is but natural, and a light which is not saving (and therefore but common) by their own confession; what unreasonableness is it in them to except against the term of distinction? what contradiction to their own reason?

2. 2. The preeminence of Scripture-light is this, that it is our standing rule for faith and manners; so are not immediate Revelations or Teachings, of which see 1. Part, Sect. 1. Here is the Letter or Scripture-fulness that I assert, There is sufficient light in it to guide men to salvation, seeing it is the Spirits light, and given by the Spirit for a rule; yea, the Spirit gives out himself thereby, for our clear understanding and satisfaction in the things of God; insomuch as that very witness which a believer hath in himself, the Scripture bears testimony of. The Spirit tells us in the Scripture what he worketh in our hearts, and he stamps upon our hearts what he had before caused to be stamp't into Scripture, or upon the Bible.

R. F. objecteth, *Thou wouldst have the Spirit to be bought and sold, if it were in the Letter.*

Rep. How the Spirit is in the Letter, that is, in the Scripture, I have opened in its due place, 2. Part, Sect. 8. but that it followeth, it may therefore be bought and sold, is a weak and poor exception. R. F. his minde goes along with his Pamphlet, and his spirit is in his book, yet it is not his person, but the ink and paper that is bought and sold: so the ink and paper of the Scriptures (as other creatures of God)

God) are bought and sold; not so the Spirit, though he be *Section 20.*  
 more in them, then R. F. is in his book; for this poor man  
 cannot change my minde, nor many thousands more (if they  
 read his Pamphlet with me) into his erroneous judgement;  
 when as the Spirit, in the Scripture, changeth my minde,  
 and all that are made to own the light and authority of it,  
 into the same truth that is there delivered.

Again he saunteth, *Thou wouldst have a Letter-Savior,*  
*if the Letter could give the Spirit and eternal life.*

Rep. 1. I never said the Letter could, or did give the Spi-  
 rit, but *the Spirit is given by it*; or, as I even now exprest  
 it, the Spirit gives out himself by it; and he gives out Christ,  
 or the knowledge of Christ and eternal life by it also; who  
 shall hinder him, if he will begin and further our salvation  
 by it?

2. It is R. F. his disdainful expression, (not mine) [*a Letter-Savior*] but this I say, from the Lord, He that slights *Christ a Sa-*  
 the Savior which the Scripture witnesseth, and maketh *vi. r according*  
 known, is not like to finde any Spirit-Savior of him, or a Sa- *to Scrip ure.*  
 vior in vigor, life and Spirit, to his soul; and if he be not  
 such a Savior, he is not at all a Savior to him. Did ever any  
 of the Apostles, or such as had indeed immediate teachings  
 from the Spirit, vilifie and reproach Christ, or the Scrip-  
 ture, with such inkhorn terms?

Yet again, *With a Letter-fulness, thou wouldst have no*  
*witness of God, without the Letter.*

Rep. 1. That follows not, for his providential works are  
 witnesses of him, *Acts 14. 17.* to the very Heathens, and  
 much more to Christians; But,

2. He shall be no Christian to me, or in my account, who  
 brings any testimony, as from God, without the Scripture-  
 attestation.

But saith R. F. *If the Scripture be lost, the fulness and*  
*the witness would be lost, and his people be without supply and*  
*strength, according to thy account.*

Rep. 1. Should they be lost, that one way whereby God  
 gives out his fulness, and by which he witnesseth and work-  
 eth for his peoples supply and strength, would be lost, yet  
 God loseth none of his fulness in himself; and Christ hath

Section 20.

other witnesses of him, *John* 5. His Father, his Works, *John* Baptist: But,

2. Seeing there are Scriptures, as they cannot be broken, *John* 10. 35. they cannot be lost; God hath, and will ever preserve them, for his peoples supply and strength.

3. What vain jangling is here from *R. F.* his pen, tending to no edification at all of the Reader, but to the alienation of peoples mindes from the Scriptures, and from those that teach according to them; to seduce and draw poor souls after their pretended *immediate teachings*, while yet they will be quoting of Scripture, as if it were written and pen'd to destroy it self:

\* Page 18.

For thus *R.F.* gathers up the Rere of his forces, \* *He (to wit, Christ) is before all things, and by him all things consist, and he is the Head of the body the Church, who is the beginning and first-born from the dead, that in all things he might have the preeminence, for in him the fulness dwells.*

*Rep. 1.* Are not these words written by the Spirits secretary, *Col.* 1. 17, 18, 19. And is not *R. F.* beholden to the Scripture for that literal knowledge?

The Scripture  
magnifies  
Christ above  
it self.

2. If ever he feels the power of these, as other Scriptures, God will teach him, to honor the Scripture so much the more, as it magnifies Christ above it self; and to speak more wisely of it, then to conclude as he doth: *In him the fulness dwells; then not in the Letter, yet the Letter declares of it.*

*Rep. 1.* If the Letter declares of Christs fulness, then we shall need to know no more of Christ, then what for substance is in the Scripture; there is no necessity then of immediate teachings, (setting Scripture aside) nor ought we to receive any, against the Scripture.

How fulness  
is in Christ,  
how in the  
Scripture.

2. Why may not fulness be in Christ, and in the Letter (conjoynd still with the sense) of Scripture also. The fuller the fountain is, the more full is the conduit and its pipes: The more full the heart is, the fuller the mouth; out of the abundance of the heart the mouth speaketh, and the pen writeth, what is good or bad, truth or error. In Christ is the fulness of the fountain, in the Scriptures is the fulness of the stream, flowing from, and carrying to the fountain,  
and

and abiding inexhausted as a well, fed by a continual spring. *Sect. 21, 22*, Christ having all fulness superabundantly in himself, he doth 23. abundantly and sufficiently fill the Scriptures, with the favor and sweetness of his good ointments, which make the virgins, and the upright love him, and seek after him, in these footsteps of the flocks, the good and old ways of Scripture-teaching.

## 8. Head of Self-contradiction.

### *Concerning Perfection.*

*Sections 21, 22.*

**I**N the former of these Sections, I noted their profession of Perfection, and of Quaking after *Moses* example, at the foot of mount *Sinai*, to cross-shins one with the other. *R.F.* returns me nothing in answer; as if convinced, it is no better then I judged it, a Self-contradiction, and one of his own. In the latter, the contradiction to themselves is as gross; they speak of *perfection* in holiness here attained, before death, and yet acknowledge *sin dwelleth in them*, though not *in act*. *R.F.* hath nothing to say to this also, and so it must stand as a testimony against them, with the rest; when he and all his fraternity have said what they can, their self-justifications will end in self-confusion.

## 9. Head of Self-contradiction.

### *Concerning Quaking and Trembling.*

*Section 23.*

**H**ERE I had noted the Contradiction between their profession of Quaking and trembling, and professed boldness; never having observed more daring creatures, to open their

**Section 23.** their lips, or put pen to paper. It fell out that *R. F.* his Reply to the Priests about *Beverley*, was quoted for an instance, he is therefore the more concerned in vindication; but how doth he take off the self-contradiction? even, as  
 \* **Page 28.** along the Book, by persisting in his evil cause. \* *The same power that made Moses, &c. so quake, shake, and tremble, the same power we witness.*

**Legal, what?** *Rep.* But *Moses* was under a Legal administration, and at that time, when he said, I exceedingly fear and quake, he was under a type of that Legal bondage, which believers are freed from. The false Apostles, indeed, by their corrupting the Doctrine of Justification, carried Christians (as much as laid in their power) under the Law again; for which the true Apostle *Paul* blames the *Galatians*, *Chap. 4. 21.* Tell me ye that desire to be under the Law, &c. So these pretenders to a new Apostleship, are discovered by their Doctrine of a Righteousness within them, that is their Justification; to lead people the same way, as the ring-leaders among the Jews and *Galatians* did; and would make them children of the bond-woman, whom Christ hath made children of the free-woman: yet boldly they will profess they are come from mount *Sinai*, to mount *Zion*, while their Doctrine of Justification hath no other tendency, then to carry back to bondage.

*R. F.* yet seems to bleat more like a sheep, then bark like a wolf, in this passage: *We witness working out our salvation with fear and trembling.*

**Phil 2 12.**  
vindicated.

*Rep.* 1. The fear and trembling, which *Paul* speaks of, *Phil. 2. 12.* as proper to believers, is not that which *Moses* did typically represent, at the foot of mount *Sinai*; for the Apostle to the *Hebrews*, *Chap. 12. 18. to 21.* denies that believers are under that state, or that Legal administration, with the effects of it.

**Evangelical**  
**trembling,**  
**what?**

2. The fear and trembling, wherewith believers are to work out their salvation, issueth from faith, and love, and Gospel-humility, and is not the fruit of Legal humiliation.

3. The Gospel-fear and trembling is not to be found visible, or legibly to be discerned in all *R. F.* his vindication, hitherto.

But

But he rounds me in the ear with this, *Thou speakest a-Section 23. gainst the power of God, that worketh effectually in his people, as it did in Moses, Habakkuk, David, Paul and other, witnessed in Scripture, thou therein contradicst the Scripture.*

Rep. 1. To contradict the Scripture is worse then to contradict a mans self; and therefore I desire the first part of this Reply may be minded by R. F. before the latter: Yet there is scarce a Self-contradiction, which I have mentioned and charged upon these men, but the Reader will finde in it one contradiction or other to the Scripture. If I should deny that *Moses* quaked, or that *Habakkuk*, or *Paul* trembled, I should deny the Scripture, and the *Power of God*: but I deny that such a quaking as *Moses*, *Habakkuk*, or *Paul* (when fallen to the earth, *Act. 9. 5, 6.*) were taken with, is the fear and trembling believers are to work out their salvation withal; as for *David*, it coming from the power of piety, I desire we all had his measure of love to the word of God, then should we tremble as he did, *Psal. 119. 120.* at the footstool of the Lord, at the threatnings and judgements written, and executed even upon Nations, and the wicked ones, and at the fatherly righteous chastenings upon our selves, or his own people.

2. When Gods power of majesty, in visible manifestations to the eye of the body, discovers it self to any, as to *Moses*, or to *Paul*, or in visions, as to *Habakkuks* spirit; such a bodily trembling becomes them, and they will not be able to avoid it; but the power of Gods Majesty in visible manifestations to body or minde, is not that *power which worketh effectually to salvation in his people*; take it alone (for *Balaam* had such a work) but the *Power* of his love and grace in Christ which in the majesty of the Gospel, is made known to us (from the efficacy of our high Priest sat down *Heb. 8. 1.* at the right hand of the Majesty of God in the heavens) is that *power* whereby he worketh in us; and whereon he commands us humbly to rest and depend, for the finishing of our salvation the same way, as it was begun; according to Gods good pleasure.

3. How contradictory these men are to the profession of trembling, I instanced, for demonstration, in *their stand-*  
ing.

Section 23.

\* Page 29.

ing, in an evil cause, before magistrates without Quaking, or fear. R. F.\* in answer hereunto makes good the former branch of demonstration, which I mentioned, the boldness of his pen; *This is a fallacy of thine, Where thou hast shot out thy sting in thy tail; herein thou art taught thy gradations methodically in old Antichrists school, to lye, slander, accuse falsely, and jeer, and cannot prove what thou hast said.*

Rep. 1. Neither do my words sound as if I jeered, nor was it my sense, nor do I mis-report their practise.

2. The proofs I shall give, will evidence the truth of the charge. They stand in an evil cause who being convented before magistrates deny the Scriptures to be the word of God, disturb the Churches in their publique worship, and that sometimes on a solemn day of humiliation; All this did J. P. last summer in *Essex* at *Cogs-hall*; yea, and that without quaking and fear; witness his challenge of him that had preached, witness his question to the magistrate when he was bidden pull off his Hat, why he did not bid him in the Pulpit pull off his Cap? witness his skipping up the Table, before four Justices of the Peace placed at it, with his back towards them (in the room where they examined him after the publique work was ended) pretending he should be heard the better; witness his denial of the Scriptures to be, what they are, the word of God, neither regarding what was held forth to him from *Hosea* 8. 12. what God hath written, is his written word &c. nor from *Prov.* 30. 5, 6. Every word of God is pure &c. Adde thou not unto his words &c. Again, that is standing in an evil cause, not to own and confess the Scripture to be a Rule to walk by, when called to such an acknowledgement before the magistrate: this, *William Dewsbury*, and *Hen: Williamson* would not directly afford to Judge *Windham* when he askt the question, but put it off another way (as their maner is) and that without fear or due respect of the Power ordained by God; for they would not stand uncovered, till their Hats were taken off R. F. may shoot out his arrow against me, *Stop thy mouth deceiver, and take in thy slander again*, but it will light upon his own pate; or he thinks to answer all with what follows: *The Lord makes the righteous as bold as Lyons*, but

Discovery of  
persecution  
in Northamp.  
p. 12.

it

it cannot be applied here when men will be silent in a good *Section 23.* cause, and bold in a bad one. There is a bad Lion as well as a good, the roaring Lion that goes about seeking whom he may devour, and that first by seducing the minde to error, and then come forth the effects of bodily shaking, falling to the ground, and roaring, as lately at *Witham in Essex* hath been visible and audible enough. The late Teachers hereabouts (some of them) have been so bold, as they will not give over, till they knock down people as Butchers do their calves, although one of the last that came (by name *Will: Demsbury*) was against such violent dealing. The boldness of *J. P.* lately in *Colchester Castle* is legible enough in Print, \* What a bold falsehood is that to say, our Intent was \* Fruits of a to ensnare him, and bring his body into bonds: or that we Fast, p. 5. & were gathered against the truth, a bold calumny! That the 6. &c. four Teachers (as he names them) of Independent companies, are all *Parish-Priests*, a bold lye! as is that which followeth, that I spake to the Rulers in the publique place, thereby to stir up their spirits to persecute. The chiefest passage which I had in my Sermon (none of which he heard) reflecting upon this Sect, was occasionally taken up (by reason of his interrupting our work) viz. that in stead of the term Quakers, henceforth they may be stiled Church-disturbers. That, this was plotted among the Priests and gathered Churches to appoint meetings to ensnare the innocent, is still more impudent, our meeting on a solemn day of seeking God was designed to bear witness against their errors, to strengthen the hands of one another in the truth, and to preserve the innocent in the way of truth; but for *ensnaring*, it was far from our intendment, the Lord knows; nor did we know that *J. P.* would be there till we met. But all these passages with his bold Letters to the Justices (after his Commitment) and to the Judge (after the Assizes) and his bold entitling his Book, *The Fruits of a Fast*, the Lord hath rebuked, after his bold undertaking a Fast of his own for many days together (in the aforesaid Castle) and therefore I say no more but the Lord rebuke all those of his way, by this warning piece, though (if it be his will) I desire not one of them should perish either by death, or by imprisonment.



## Section 24.

25.

## Section 24.

**T**hey deny (as I noted from their Books) *all them that deny Quaking*, and one saith *Moses was a Quaker*, and yet they think it scorn to be called Quakers. R. F. who was concerned in this (seeing, of all that I have read, it is he that expressly affirmeth \* *Moses was a Quaker*) hath not a word for reconciliation; what I noted therefore must stand with the rest of their Self-contradictions, as a Testimony against them.

\* A return to the Priests about *Beverly*, page 14.

## 10. Head of Self-contradiction.

## Concerning growth in Grace.

## Section 25.

**H**ere I observed their witnessing (as they say) of *the Saints growth*, and *the time of their pressing after perfection*, and weighed it with their exclamations against those who deny perfection of degrees, and affirm sin to dwell in the Saints all their life time.

\* Page 29. R. F. cunningly asks me, \* *Art thou offended, that we witness the Saints growth, and the time of pressing on to perfection?* but hides from the Reader the contradiction that follows by their condemning those that deny perfection of gradual holiness in this life: For they that are yet to grow further, are not at their full and perfect growth; and if the time of this life be but a time to press after perfection, it is not the time of the Saints attainment to those degrees, which at death, their souls are filled withal. And if *they that witness a time of pressing on, do not therein cross nor contradict the Scripture*, as R. F. acknowledgeth, and I acknowledge that their witness doth not cross us, why then will they by their acclamations, of some here already perfect, and without sin, both cross us and contradict themselves?

The time of pressing after perfection is not the time of perfect attainment.

## II. Head of Self-contradiction.

## Concerning Forms of Religion.

## Section 26.

**W**Hereas they pretend against all mens Forms, and are against Gods Forms of administring water-Baptism, and a Bread and Wine-Supper; yet they take up a Form of keeping on the Hat, a Form of words, *Thou* and *Thee*, &c. All this *R. F.* passeth over, as having said enough (to the latter at least) in a Pamphlet of a sheet that he entitleth, *The pure language of the Spirit of truth*; where also he defendeth nakedness, or some mens going naked in these times, as a figure and sign of their nakedness *who are naked from God, and clothed with filthy garments*; all this upon supposition, if the Lord bid them go naked: But doth not his fellow *W. Densbery* \* tell him, *the Scripture saith, Let your adorning be with modest apparel*: and till *R. F.* can prove that God sends any in these days, as he did *Isaiah* to go bare-foot, and naked, he must contradict Scripture and his Fellow, and give us leave to challenge them of affected forms, and habits, placing Religion where there is none, besides their mistake of the Lords meaning in *Isaiah* 20. 2. about the Prophets going naked and bare-foot (at Gods command) which was not stark naked, for then it would not have been added bare-foot, but onely his upper garment was to be put off, with his shoes, and he was to go in some disguised manner, as *Acts* 19. 16. the word *naked* is used.

\* Discovery of persecution in Northamptonshire. p. 8.

*Isai.* 20. 2. vindicated.

As for the forms of *Thou* and *Thee*,

1. Were they not spoken out of affectation, and in contempt of Magistracy and Order, and from a Levelling spirit, the expressions are proper enough: but if they stick to these terms as proper, they are as loose at other times in their Solecisms, incongruities, and improprieties; And *R. F.* in this is Self-contradictious; for while he would have *Thou*

**Section 26.** and *Thee* to be the proper and pure language of the Spirit, he denies the Scripture properly to be called the word of God: whereas if *Thee* and *Thou* in Scripture be the pure language of the Spirit, all the Scripture (to which *Thou* and *Thee* is joyned) is so, whether spoken in proper or figurative expressions; And if all the Scripture be the pure language of the Spirit, it is all the pure word of the Spirit, and consequently the pure word of God; why then doth he and others deny to call the Scripture the word of God? but that they are given up both to contradict the Scripture and themselves.

The language  
of the Spirit,  
and the word  
of God all  
one.

2. This language of *Thou* and *Thee* when it is given to God, it is given reverently (except from Satan, *Job* 1. 10. or wicked men, as *Cain*, *Gen.* 4. 14. &c.) not as a term of equality with God, but in adoration of his Majesty, and with respect to his greatness: and when it is used in addresses to Kings and great Persons, it is joyned with some note of honor, as *Dan.* 3. 10. *Thou O King*, *ver.* 18. Be it known unto thee *O King*; in like manner as when *Abigail* tendered her Petition to *David*, *1 Sam.* 25. 25. Let not my Lord, I pray thee, &c.

3. If the Scripture be a Rule for *Thou* and *Thee*, it is a Rule for respect to Superiors, and that in words and gestures, and therefore *Thou* and *Thee*, and putting off the Hat may stand together when used in humility, but keeping on the Hat before them, with *Thou* and *Thee* in the mouth, speaks impure pride in the heart, when they think they have pure language in their lips.

\* Page 25.

4. *George Fox*, in his late *News out of the North*, \* brings in Christ thus speaking to his Father, [*Father you in me and I in you*] here is *Thou* and *Thee*, the expressions in *Job.* 17. 21. either denied, or forgotten, and strangely varied, that they who are captious at others varying from Scripture-language, may be seen in their own inconsistencies.

## 12. Head of Self-contradiction.

## Concerning the Fruits of the Spirit.

## Section 27.

**I** Had observed how they seem to own the fruits of the Spirit, and yet walk in the manifest fruits of the Flesh. R. F. \* queries cunningly at the first branch ( as he did \* Page 29, before) *Art thou offended also at that ?*

*Rep.* My offence is not at real owning of the fruits of the Spirit, wheresoever it is found ; but at their contradiction in words and practise to that which they profess they own. Then he querieth at the second branch ; *Doth the old Serpent teach thee to lye against the Spirit with the fruits of it, and them that are guided by it ? and falsely accuse them, saying, they walk in the manifest fruits, and works of the flesh ; in that all that fear God, and knows their godly conversation may witness against thee ; and herein thou hast manifested thy Spirit of error and deceit, and to be one that regards not what thou sayes.*

*Rep.* 1. The godly conversation of the persons, called Quakers, is in a new form, not known by the most that fear God, except a few mis-led people, who were captivated to some errors before they heard of Quakerism, and now they (meeting with some Abettors to their opinions concerning ordinances of Christ who were got above them, and turned Seekers) think they have found, in the doctrine and carriage of the Quakers, but will be at a loss, and to seek again, I am confident, ( if they be godly in the main ) within a short time.

2 That it may appear I regarded what I wrote, when I gave intimation of their works of the flesh, let the Reader take some instances ;

1. Of their strife and debate, a work of the flesh, from their many jangling Pamphlets, and wrangling at the Scripture, as a dead Letter, and none of the word of God : and from

Fruits of the  
flesh in many  
called Qua-  
kers.

Section 27. the maner as matter of their Answers unto Questions put to them.

2. Of their Emulation, from their high-fowring thoughts of their Apostleship, and of their *immediate Callings and Teachings*.

3. Of Hatred, from their spirit of Contradiction to the Scriptures, to the external parts of Gods worship; and from their bitter Words and Execrations, *Thou art of Cain, and of the Devil*; and Imprecations, *Let him be Anathema, Maran-atha, &c.*

4. As to their turbulent contestations, with Ministers in publique, and others in private, the whole Island of *Britain* swarms with instances. I shall not need to mention that of *J. P.* at *Coggeshall*, nor that at *Terling*, when he came riding up to the Ministers door (after he had talked to the people for an hour or more in a private house) with two or three more on horseback, and above twenty on foot at his horse heels, &c.

\* Page 29.

5. Of Scoffs, although *R. F.* dis-owns them \* in these words; [*As for scoffing at Scottish Priests, or others, that we deny; but your raising Motives, Tryals, Points, Reasons, and Uses out of other mens words, and speaking a divination of your own brain, for your own ends, by plain Scripture you cannot it justifie.*]

Rep. 1. The very use of the terms, *Scottish Priest*, and *Priests*, so often (in this his Pamphlet that I deal with) is enough to render *R. F.* a Scoffer, or a Railer.

2. Let the Reader that peruseth the place (where I first found the exception against our taking a Verse, and raising Motives, Tryals, Uses, Reasons, and Points from it) judge whether it be not full of scoffing and reviling; I shall give his words out at large\*: "Who are they that are got up in  
"to the chiefeft places in the assemblies? and act as in a  
"stage-play? and have a glass to act their hour? and make  
"a trade of Christs words, the Prophets words, and the  
"Apostles words? and act in the chiefeft places of the As-  
"sembly, taking a Verse, and raising Motives, Tryals, Uses,  
"Reasons, and Points from it? and then say the people, He  
"hath handled his Text well, and made good matter of it.  
"not this a Sarcasm, a bitter scoff?

3. To

\* Return, or  
Reply to the  
Priests about  
Beverley, by  
*R. Faruworth*,  
pag. 8.

3. To collect a truth, any such way, for *our own ends*, Section 27. (which was not mentioned before, nor objected till now) if we did so, we could not justify; but such a collection of truth, by *Points, Reasons, Uses*, &c. we can justify from Scripture, and Scripture-precedents (onely let the Reader first take notice how slightly again he speaks of the Scripture with *Francis Howgil*, (where first I noted it, Part 1. Section 2.) calling it, *Other mens words*) and thus I argue:

First, That which the whole Scripture was given for, and serveth for, that improvement, the man of God is to make of it, 2 *Tim.* 3.17.

But the whole Scripture was given for Doctrine, in *Points* and *Reasons*, and serveth for *Use* of reproof, correction, instruction in righteousness (in which is comprehended, *Motives, Tryals*, &c.)

Therefore, the man and minister of God, is to make this improvement of the Scripture.

Secondly, That which the Scripture tells us, Christ, the Apostles, and Prophets have practised in their ministerial teachings, that we may act, and justify when we have done:

But the Scripture shews us how Christ, the Apostles, and Prophets have taken *Texts*, and raised *Motives, Tryals, Points, Reasons* and *Uses*, out of, and according to the Scripture;

And therefore, we may do so, and justify the practice against gain-saying *R.F.* and ten thousand such as he is.

The major, or first of the premised propositions, I may strengthen from *Mat.* 7.29. Christ taught as one having authority: From 1 *Cor.* 11.1. *Paul* followed Christ: From *Titus* 1. 9. Holding fast the faithful word, as he hath been taught, ('tis spoken of the Bishop or preaching Elder) that he may be able by sound Doctrine, both to exhort, and to convince gain-sayers, *Chap.* 2. 15. These things speak and exhort, (saith *Paul* to *Titus*, an Evangelist) and rebuke with all authority. So as if Christ taught with Scripture-authority, in a way of *Reason, Use*, &c. and the Apostles after him, both practised and enjoyed this way to them, that succeeded them in after ages, we are to do the like. The

minor,

*Section 27.* minor, or second premised proposition, might be abundantly cleared; and for conviction of gain-sayers, I shall give a few instances. Christ himself took a Text from *Isaiah* 61. 1. and 2. verses, as we have it recorded, *Luke* 4. 18. and applying it to the people at *Nazareth*; he gave them so much searching Doctrine and Use from it, that (as many of our hearers) some wondered, others were filled with wrath, none scoffed at his handling the Text so well, or that he had made so good matter of it, but they bare him witness, &c. Let R. F. or his Reader for him, peruse *Mark* 12. 26. and see if he dare condemn our Lord for raising the Doctrine of the Resurrection, from the words to *Moses*, I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*; let him read the Reason to demonstrate these words, as a proof of the Resurrection, ver. 27. He is not the God of the dead, but the God of the living; let him minde the Use of confutation, Ye therefore do greatly erre: Or, let him read Christs Sermon upon the mount, *Mat.* 5. &c. and see if he gives not Reasons for the Beatitudes, or blessed state of the poor in spirit, the mourners, the meek, &c. and the Uses of all, ver. 12. Rejoyce and be exceeding glad; with the Motives, For great is your reward in heaven, for so persecuted they the Prophets, &c. Let him read *Chap.* 7. ver. 1. The Point, Judge not; the Reasons, 1. That ye be not judged. 2. With what judgement ye judge, ye shall be judged; The Tryal, ver. 3, 4, 5. which amounts to thus much, That he passeth not right judgement abroad, who begins not first at home, but lets the beam continue in his own eye, while he would pluck out the mote in his brothers eye. Let him read the book of *Ecclesiastes*, and observe how *Solomon* first takes it up as his Text, *Chap.* 1. 2. Vanity of vanities, all is vanity; agreeable to that in *Job* 15. 31. and thence collects his main Point, Happiness is not to be obtained by any thing under the Sun, which he proveth all along the Book; and then winds up with the general Use of all, *Chap.* 12. 13, 14. Fear God, and keep his commandments; with the Motive, For God shall bring every work into judgement, &c. even R. F. his censuring, and disparaging of this kinde of teaching, whether it be good, or whether

ther it be evil. Let him read *Acts* 8. 35. and he shall finde *Section 27.*  
*Philip* beginning at the Scripture out of *Isa.* 53. 7, 8. (which  
 the Eunuch was a reading) and preached unto him, *Jesus*,  
 not without *Reason*, and *Uses*; nor *Motive*, that the Eunuch  
 might believe *Christ* exhibited in the flesh; and *Trial*, whe-  
 ther he did believe or no, as appears by the sequel of the  
 story. Let him read *Acts* 10. 34. and there he may finde  
 the Apostle *Peter* taking a *Verse*, or part of it, out of *Deut.*  
 10. 17. God is no respecter of persons; there is his *Point*  
 already raised to his hand; the instance and proof at hand  
 also, *Cornelius* and his company, (of the Gentiles) himself  
 at least, with his house, already believers, and fearing God;  
 The *Reason* of Gods irrelative dispensation, *ver.* 36. The  
 Gospel of grace, and grace of the Gospel, is free to all, Jew  
 or Gentile, by *Jesus Christ*; The *Use*, *ver.* 43. Whosoever  
 believeth on him shall receive remission of sins. Or let  
 him read *Pauls* Epistles a little better, and he shall meet  
 with plenty of *Motives*, *Trials*, *Points*, *Reasons* and *Uses*,  
 as patterns for our Sermons: In every Epistle we have the  
 Doctrinal part, and the Applicatory part; instance we but  
 in that to the *Romans*, *Chap.* 1. *ver.* 2. *Paul* writeth (as he  
 preached) no other Gospel of God, but what he had pro-  
 mised afore by his Prophets in the holy Scriptures. The  
 great *Point* of the Gospel, which the Apostle holds forth  
 eminently in that Epistle, is the Doctrine of Justification.

1. Negatively, not by the works of the Law, (written in  
 the heart, or in the Book) for all are sinners against it, Gen-  
 tiles, *Chap.* 1. and Jews as Gentiles, *Chap.* 2. and part of  
 the third; and thence he concludeth, *Chap.* 3. 20. That by  
 the works of the Law shall no flesh be justified: But,

2. Affirmatively, By faith in *Jesus Christ*, and his righte-  
 ousness, the price of a sinners redemption, *Chap.* 4, and 5.  
 The great *Use* of this is, *Chap.* 6. 1. Therefore we are not  
 to continue in sin, &c. Another *Point* floweth from the for-  
 mer, viz. of the necessity of Sanctification; and the inse-  
 parable connexion of it, with a justified state, though it is  
 no ingredient to constitute a justified person. *Chap.* 6. and  
 7. are full of spiritual *Reason*, in the asserting of the neces-  
 sary presence of holiness, in every believer, although sin be



*Section 27.* present in the same heart, warring and fighting, the believer must abide the conflict. Of both the *Points*, viz. of Justification and Sanctification, the Apostle makes singular *Use*, *Chap. 8.* for consolation of believers, both against sin, and sufferings: Against sin, in respect of the guilt, *that* is condemned and abolished; in respect of in-dwelling corruption, *that* reigns not, though it remains; against sufferings and afflictions, they shall all work to good, shall not separate from the love of Christ, &c. A third main *Point* is touching Election and Rejection, (in *Chapters 9, 10, 11.*) of whom the Lord pleased (before good or evil was in them) to chuse, or pass by, as a Potter, who hath power over his clay, &c. leaving it as a depth not to be far waded into, but swim over it we may, with the arms of faith and admiration. And of all this Gospel-doctrine (and what dependeth thereupon) he makes the *Uses* from *Chap. 12.* to the end of the Epistle; exhorting unto Holiness toward God, Righteousness toward men, *Chap. 13.* Love to the Saints, and to all men, *Chap. 14.* and *15.* calling, &c. for the practice of all the duties of the Moral Law: and that by way of *Motive*, *Chap. 12. 1.* By the mercies of God (justifying, sanctifying mercy, the mercy of God, in calling and glorifying, according to eternal predestination). I beseech you, &c. And by way of *Tryal*, *Chap. 15. 14.* I am perswaded of you, my brethren, that ye also are full of goodness, &c. *Chap. 16. 17.* I beseech you, brethren, mark them which cause divisions, and offences, contrary to the Doctrine which ye have learned, and avoid them. If this suffice not, let *R. F.* (who must be *tryed* and *judged* by the Scripture) read any of *Pauls* Sermons mentioned in the *Acts*, or pitch upon that, *Chap. 13. ver. 15.* The Apostle (he will finde) after the reading of the Law and the Prophets, was desired to *say on*; The Scripture-Text was laid as the foundation, the Jewsexpect (as all their true Prophets and Teachers, since God gave his written word, were wont) he should build upon that foundation, and *say on*; neither do his work beside it, nor without it, but *say on*; as if they had thus exprest themselves, We have the whole Scripture, and every part of it as the Doctrine, improve it now, give us a word

word of Exhortation for our use and improvement. *Paul Section 27.* doth both, he preacheth upon the *Point* of Gods dispensation to his people Israel of old; and of the promise made to *David* of a seed; and of Christs death and resurrection (the accomplishment of that promise;) he proves Christs resurrection by *Reason*, as by Scripture, because Christ saw no corruption in the grave, *ver. 37.* and was seen many days of them which came up with him from *Galilee* to *Jerusalem*, &c. *ver. 31.* He preacheth the Doctrine of Justification, by remission of sins, to all that believe, *ver. 38.* and from all, makes *Use*, to call them to faith in Christ; and *ver. 40.* to caution, and warn them (who did not believe) lest that come upon them, which is written in the Prophets; (a *Motive* from the Scripture) Behold, ye despisers, and wonder, &c. Such an *Use* I wish *R.F.* and his followers, and leaders, may make of all this discovery of Scripture-warrant, (which himself called for) for raising *Points*, *Reasons*, *Uses*, &c. Let him, beware of despising such a way of teaching, by which God hath wrought wonders upon the mindes and consciences of men, to their conviction, conversion, consolation, &c. If *R. F.* had ever known experimentally, and savingly, the power of Sermons, by *Doctrines*, *Reasons*, and *Uses* from Scripture, or had felt the force of Gospel as *Legal Motives*, and soul-searching *Tryals*, would he have put me or any man upon justifying this practice? surely his own heart and conscience might have been a witness for the truth, and not his pen a *scoffer* against it. I pity such men in the North, as South, who either have not heard, or regard not to hear some Boanerges, or other; some plain, powerful *Perkins*, *Rogers*, *Hooker*, *Price*, *Preston*, *Bolton*, or other, to pronounce the word *Damnation* in their ears, that it may echo in their consciences. Let *R. F.* and his brethren, attend to what I say, He that believeth not our *Points* soundly raised from Scripture, I must tell him from Christ, he shall be damned. He that stands not convinced by our *Reasons* from Scripture, will lose his reasonable soul and perish. He that despiseth our *Uses* deduced from Scripture-doctrine and Scripture-reason, will inevitably be ruined. He that is not moved by Scripture-motives, is a man of a cauterized con-

*Section 28.* science, and will be shut up in the lowest prison. He that declineth Scripture-tryals, shall (will he, nill he) be judged and condemned according to the Scripture. What will become then of R. F. his bold daring words that follow? *Therefore against you, and such deceivers as profess Scriptures to be your rule, and act contrary to them, we declare, and against you testifie, but as words of wind, that vanish like smoke out of the bottomless pit: no fruits of the Spirit can I finde in all this their Self-justification, with their Scripture and Self-contradiction.*

*Section 28.*

**H**umility and Love are precious fruits of the Spirit, which they pretend to own, (as I noted) but this I desired might be observed withal; they deny common courtesie to equals, and due outward respect to superiors; and I may adde, while they call for it to be given to inferiours, (such as themselves most of them are) And if they say they honor all in their hearts, who will believe them, till it hath power to expresse it self outwardly in words, and gestures of honor and of love, which, doing nothing unseemly, will do what is comely and honorable? With an Exhortation to love, the Apostle stirs up to humility and common courtesie, 1 *Pet.* 3.5. and *Chap.* 3.8. Be subject one to another; be clothed with humility, *i.e.* in minde and conversation, as in apparel: Love as brethren, &c. be courteous. Peter learnt this of his Master, who was loving, and lowly in spirit and carriage; bowed to the feet of his servants, even to wash them, *John* 13. and spake with words of entreaty, where he might have commanded; *Luke* 5.3. entring into *Simons* ship, he prayed him that he would thrust out a little from the land.

R. F. hath nothing to salve their Contradiction, unless it be this \*, (for a flourish, to skin it over, not to cure the wound) *As for your forms of deceit, we deny, but a form of sound words the Scripture doth justifie, being spoken by the Spirit of truth, which we own: and now the time is come, that deceivers, and such as you are, cannot endure sound Doctrine, but*

but utters your folly, to make your selves manifest; and what Section 29. generation you are of, even of him, whose coming is after the working of Satan, with all deceivableness of unrighteousness in them that perish, 2 Thes. 2. 2 Pet. 2.

*Rep.* I leave all this, with the former, to the judgement of the intelligent Reader, and of the righteous Lord; onely I advertise, that he may refer (in these words) to Section 26. as to this in hand, and then by *our forms of deceit*; he meaneth our putting off the *Hat*; and against that, we must set their putting off the *Hat-band*; and by their *form of sound words*, he must be construed of *Thou* and *Thee*; and I still leave it to the Lords judgement, where deceit is harbored and acted; where Humility and Love is lodged, and at what Sign it dwells, good men may, in time, understand by Scripture-marks; this for one, 1 Cor. 13. 16. If any man seem to be contentious, we have no such custom, neither the Churches of God.

### 13. Head of Contradiction to themselves.



#### Concerning Ordinances.

##### Section 29.

**I** Noted here what they pretend to own, *viz.* *Praying in families, with reading and instructing of Children, and teaching according to the Apostles Doctrine*; but contradict it, in their giving over the course of Family-prayer, ordinarily, Morning, and Evening, and at Meals: nor do I hear they teach Children, but what leads them to an imitation of their new forms. *R.F.* \* as before, asketh me, \*Page 304  
*touching that which they say they own; And art thou offended at this?*

*Rep.* 1. I am not offended at the practice pretended, but at the bare pretence of the practice, *viz.* at saying and not doing, and at back-slidings from the old and good ways of the Lord.

Section 29.

2. I am offended at *R. F.* his denying (as before) our raising *Points, Reasons, Uses, Motives* and *Tryals* from the words of Scripture, and yet justifying their teaching according to the Apostles Doctrine: for sure, if all they teach be according thereunto, it will go near to fall under some of those heads, *viz. of Motives, Tryals, Points, Reasons* or *Uses*; and if they so teach one another in their families, why do they condemn us for teaching after that maner in the publique assemblies?

3. I am offended at *R. F.* his subtility; or ignorant simplicity (all along) that he puts off his Reader with answer to one part of the Contradiction, but not to the other, as in what followeth: I observed, they pretend to own *all that is Gods*, Baptism, the Lords Supper, *Church-fellowship, Sabbath*, &c. but (as I said) 'tis in a sense contradictory to the light that ever they had, have, or can have truly from Scripture. This man speaks not to the latter part of the charge, but onely to the former: *We do own that which is Gods free love and mercy to us, and all that is Gods; as Baptism, the Lords Supper, Church-fellowship, Sabbath.*

*Rep.* Here are fair words, but what the sense and meaning of them is, and how contradictory to Scripture, and the ordinary use of the terms and phrases, we may gather from what hath passed before.

See Part 1.  
Sect. 78.

1. All Water-Baptism is dis-owned by them, and he that saith he owneth Scripture-Baptism (which comprehends the sign and the thing signified) and doth dis-own all Water-Baptism; he doth wittingly, or unwittingly contradict himself.

2. The Lords instituted Bread and Wine Supper they deny, (as was shewed Part 1. Sect. 39.) contrary to the Scripture; And he that saith he owneth all that is Gods and dis-owneth Bread and Wine, as instituted by Jesus Christ, (to be used by the Churches; as the outward visible sign and memorial of the Lords death to his second coming) is beside himself, as well as without his Book.

3. All forms of Church-fellowship (but their own) they deny; and that can be no true Church-fellowship of theirs, which dis-own the Scriptures from being the word of God.

God, and rule of their fellowship, and of their Church. *Section 30.*

4. As for a day of Rest, one day in seven, it was a mercy of God to Israel of old, that he made known unto them his holy Sabbath, *Nehem. 9. 14.* and I think it is a mercy still, and a pledge of love, that Gods holy Sabbath (exchanged since Christs resurrection from the seventh to the first day of the week) hath not ceased in any Age; for the standing Rule and Law of the fourth Commandment, obligeth to one day in seven (whether the last or the first of the seven, it is a mercy we have either) but doth *R. F.* and his fellows own the outward part or rest of the Sabbath, according to Gods command? not, that I finde in any of their writings; hear one for all, \* *The worlds Sabbath is without them, and they have no rest but in a form without: The Saints Sabbath is within, where Christ is come to give them rest, and they are ceased from their own Works.* \* Several persons, pag. 19.

5. It is the mercy and love of God to give a heart to look more into the inside of Ordinances, then upon the outside; but he that is unfaithful in the least, is unjust also in much; and he that breaks the least of Gods Commandments (as to the outward part of an Ordinance) and teach men so, shall be called or reckoned the least in the kingdom of heaven.

## 14. Head of their Self-contradiction.

### Concerning Speech and Silence.

#### *Section 30.*

**T**hey sit silent for an hour, or half, or quarter, and when others in (though not of) their company speak freely, they check it (as I observed) with this, or the like saying, *In the multitude of words there cannot want sin*; and yet they are in their Letters, and Pamphlets, full of tautologies, &c. *R. F.* passeth this Section over with deep silence, but in this Pamphlet he hath verified the charge.

- Sect. 31, 32. 1. Of multiloquious needless repetitions, where he thinks to vindicate the Scriptures, by frequent and impertinent quotation of them: And,  
 2. Of Silence in many passages, where it was necessary he should have vindicated himself, and his Brethren, from their own Contradictions.

## 15. Head of their Self-contradiction.

### Concerning Elders.

#### Section 31.

**T**His Section also he lets pass, (as having nothing to say) where I noted *J. Naylers* interfering, viz. *The ordaining of Elders was not by man, and yet it was by the Spirit of God in the Apostles; the Spirit made use of them then, as he did of the Brethrens and Churches suffrages and prayers: To grant an use was made of men in the call of Elders, and yet to deny the Call was given of God by man, is to speak Daggers and Contradictions, as all along I have cleared it in fore-mentioned instances.*

## 16. Head of their Self-contradiction.

### Concerning Conscience and Laws.

#### Section 32.

**H**ere I noted what they determine; *There must be no Law concerning Religion, and yet thus admonish Rulers; See that your Laws be according to the Conscience of every man.* By this, I said, it seems there is no Religion in the Conscience; or else, why should

should there not be *Laws concerning Religion*? according to *Section 32*. Religion, as well as according to the conscience. At this *R. F.* opens his mouth, gives liberty to his Pen, as followeth,  
*\* Thou deceitful spirit, how hast thou wrested the words set down about the Law of God which answers his Justice, and the light in the conscience which answers the Law of God, which is perfect according to that in the conscience? And then he desires the wise-hearted may read the Book which I have wrested, The glory of the Lord, arising, shaking terribly the earth &c. and the simple-hearted may take notice of my deceits, herein made manifest, &c.* \* Page 30.

*Rep.* That the wise-hearted may not believe every thing, as the simple-hearted will, if not helped with true information, *First*, I shall clear my self of a deceitful spirit in this allegation, as in all that past before; *Secondly*, I shall discover the deceit of *R. F.* his words and answer, as 'tis jumbled here together. *First*, that I wrested not their words deceitfully, will appear if I give them forth, as they are in that Pamphlet, *\* more fully. Therefore be awarned how you make Laws, for all must be cut down with the sword of the Lord which is contrary to that in the conscience: And that no Law be laid upon Religion; for the Law is for sinners, and transgressors, &c.* Now, if no Law be laid upon Religion, because the Law is for sinners, &c. then, either sinners have no conscience at all, and then they contradict themselves who speak of a conscience in every man, and that *Laws must be according to that in the conscience*, (as it follows in that page) or else sinners have no Religion, i. e. of no kind, and nothing to binde them from within; which if they say, they contradict the light of every mans conscience (and consequently their own) which teacheth something of a God, and of a Religion also, that that God, which they own, is to be worshipped &c. Let us hear them again with patience; *See that your Laws be according to that in every mans conscience; for the light in every mans conscience is of God; That that in every mans conscience may witness your Laws, else that in every mans conscience will witness against your Laws not to be of God.* \* The glory of the Lord, &c. p. 14.

*Rep. 1.* It is a truth, the light (which is light indeed, and not thought only to be light) in every mans conscience is of God;



*Section 32.* but you shall have many men tell you, *my light gives me to judge thus, and I think thus*, when 'tis not light but darkness; for which end (to avoid this deceit) Christ gives the caution, *Luke 11. 35.* Take heed therefore, that the light which is in thee, *i. e.* which thou thinkest is light, be not darkness.

2. Granting that every man hath some light in the conscience which is of God, so far as Magistrates Laws are according to that light, that light will accord with the Laws, & witness for them (at one time or other) But what if the Magistrates Law be *above* the light that every man hath (as is the Law of true Religion, Christian and saving Religion) suppose every such man (who hath but an inferior common light, beneath and below, the light of the Magistrates Law) doth witness against it not to be of God, is it not therefore of God? because a blind erring conscience who cannot see above his candle-natural light doth so judge of it, not to be of God, is it, I say, therefore not of God? or must the Magistrate repeal those laws, which accord with Gods supernatural light given him, because the natural man cannot reach the understanding of them? Such laws indeed as have *persecuted, prisoned, crucified* them who have suffered for the testimony of a good conscience (if Rulers repealed them not) God hath *bowed down in all ages*, because contrary to the Law of God, and to that which was, and is in a sanctified conscience; but the conscience of every man is not a sanctified conscience; and therefore it may sooner oppose what is good in the Magistrates Laws, then the Magistrates good Laws shall oppose any thing good in the conscience: And hereupon it follows, that the Magistrate is not to level his Laws with every mans conscience, and light, but he is to provide and encourage able Teachers, who may by Gods blessing on their labors, be instrumental to elevate the mindes and consciences of people to the understanding of that which is supernatural in the Law of God, and of man consonant to that of God. But what say these men further? \* Because there have been persecuting Laws, *Therefore be awarned of making Laws, and that you have no Law concerning Religion, but let Religion defend it self, for whatsoever is not of God, will not stand, but will wither away:*

\* Glory of  
the Lord &c.  
pag. 14.

*but*

*but see that your Law be according to that in the conscience, Section 32. and then it will be against strikers &c.*

*Rep.* Here is that which is wreathed and cross-shakled; no Law must be concerning Religion, yet all according to that in the conscience; I ask these men again, Is Religion within; as well as without? if they say without, then why condemn they us who are for the outward part of worship instituted by God? if they say within, then where is it seated? every where but in the conscience? if it be seated in the conscience as in other faculties, then the Laws cannot reach the conscience, but they will reach Religion also; And again if Religion be seated in the conscience, why should not laws be concerning Religion, and according thereunto, as according to the conscience? seeing the conscience bindeth us to the observation of Gods Law; and if the Magistrates Law, concerning Religion, be according to Gods Law, the Law of the Magistrate and the Law of the Conscience will agree very well together; for he is not a terror to them that do well, but to evil doers, yet his Law is for the defence of them that do well, as for the offence of them that do ill; & it is the evil doer onely that is afraid of a good, a righteous, and a religious Law. *Secondly*, for the discovery of R. F. his deceitful answer consisting of truth and error jumbled together; *The Law of God* (saith he) *answers his justice, and the light in the conscience, which answers the Law of God, which is perfect, according to that in the conscience.*

*Rep.* Here are two truths, The Law of God answers his Justice, and the Law of God is perfect; but here are two errors couched withal.

1. As if the Law of God had no more perfection of light and holiness then is in every mans conscience; And,

2. As if the perfection of the Law was regulated by that in the conscience; whereas the Law of God is above the conscience of man both in its light, and holiness, and in its authority; it being a Rule to the conscience, from its superiority of light and perfection of holiness; and hence I conclude,

1. That if the Magistrates Law be according to the Law of God, although it be above the present light of conscience, it is neither against the holiness, nor true liberty of conscience.

2. It is one thing for the Magistrate to declare, and ratify

*Section 32.* **Magistrates** **Laws not to** **be against, yet** **may be above** **the light of** **every man.** **he** (by his civil sanction) **Laws made,** by God and Christ, concerning Religion, which are above the consciences of natural men, and above the actual present light of some true Saints; And another thing to enact Laws against the true light and principle of the lowest Saint, or the meanest son of *Adam*; this latter is unlawful, the former, warrantable; and that which stands with Religion and a good conscience also, their own and others. But,

3. What if his Laws concerning Religion be above the present actual, or habitual degree of light that is in the Saints? This may be supposed; because sometimes the light of the Magistrate may be elevated higher than the light of some real Saints; discerning further into the mind of Christ, and understanding his Laws better than many of Christs subjects, in as much as he may be more eminently subject to Christs Laws than inferior persons; doth the Magistrate sin in holding forth light, so agreeable to the Laws of Christ? I trow not. What then? may he compel all within the Nation or Commonwealth to come up in practise to his own light? no, neither: Here the Rule of Equity must take place to forbear, as he would and ought to be forborn in the like case; forbear, whom? such as tenderly and peaceably dissent for want of higher light; forbear, how?

**Magistrates** **forbearance** **of whom,** **and how.**

*First*, in love to the Saints, and to all men: to the Saints, thereby to draw them up to higher attainments and actions, who are to make that use of such forbearance; to all men, thereby to gain them in, who are of the Lords number, to Jesus Christ, and to maintain a lawful civil peace with all.

*Secondly*, not without restrictions over those who deny the common principles of humane society, disturb the outward peace of the Saints societies, & would have Magistrates make Laws onely to binde and manacle themselves from striking at offenders, Blasphemers, Gospel and Church-disturbers; that so the strong man armed, still keeping possession, and holding men asleep in a carnal and sinful security, may have his liberty, by naughty and pernicious instruments, to vent what he can against the Truth, without the least outward check and controlment; but however, our hope and assurance is, that his kingdom divided against it self cannot, shall not stand.

*Glory to the most Wise and Holy God. Amen.*

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# A N A P P E N D I X

## O F A Handful of ANIMADVERSIONS upon the Pamphlets and Practices of the QUAKERS.

( 1. )

**A**ll their Doctrines are raised upon the ruines of the Scriptures Excellency and Authority. Witness *Thomas Lamson's* challenge, *"That light is in the Scriptures, prove that; or tell me what one Scripture hath light in it?"* He might answer himself from *Prov. 6. 23.* (alleged in part by him, page 45.) *The Commandment is a Lamp, and the Law is Light.* Yet will he dare to ask again, *"How doth the Letter or Scripture shine?"* and, *"What is the dark place it shines in?"* St. Peter will tell him, *"That more sure word of Prophecy (the Declaration of Gods minde in Scripture) is as a Light (suppose the light of the Sun darting its beams into a dark cellar, so shines that Prophecy of Scripture) in a dark place, our hearts and mindes; the darkeſt place in the world till enlightened by the Law, and pure Commandment of God."* Yet more bold is he in another Querie, *"What Scripture hath God in it?"* A man might without breach of charity conclude, Light is not in *Tho. Lamson's* heart, God is not in all his thoughts; viz. to fear and reverence him, who vents himself in such a gibing and upbraiding way, against the Holy Scripture of God.

Another Instance of Scripture-disparagement we have from *Samuel Fiſher*, in his Account of the Scorned Quakers, *"Christ by his Light within, ſhews you as in a glaſs your own faces, &c. as the Scriptures cannot do. But cannot, and doth*

<sup>a</sup> Lip of truth opened, pag. 7.

<sup>b</sup> Ib. page 102

<sup>c</sup> 2 Pet. 2. 19.

<sup>d</sup> Psal. 19. 8.  
<sup>e</sup> Page 54.

<sup>f</sup> The scorned Quakers account, pa

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not Christ as much by the Scriptures? It seems not, *For in the Scripture* (saith he) *you may read the Rights of things, and what you should, and should not be, and do, but the Light within is larger then that, and of further extent; shewing not only the Right and the Law, and what we should be and do, but also the fact, even what we do and are.* And doth not the Scripture the same? *Gen. 6.5. Rom. 3. 9, 10. &c. to verse 19, James 1. 23, 24.* Well may these men be scorned if (while they pretend to own and honor) they thus scorn the Scriptures, *Prov. 3. 34.*

( 2. )

Their corrupt Tenents are built upon false and novel-Interpretations.

Witness *Tho: Lawson* his doctrine of Perfection, which *g The Lip* of he bottoms upon his Gloss<sup>e</sup> on *1 Pet. 4. 7.* The end of all truth opened. things is at hand. *What is this but Christ? If he be the end of all things, then of sin.* Taking it upon trust He is there meant by the Apostle, when as he speaks of the Judaical state and worship, more strictly; and if it be understood more largely, it is but as much as if he had said, All things are coming to their end, in a short time.

*b Truth cleared of Scandals. p. 29, 30*

Another instance, is *Richard Farnworth's* endeavor<sup>a</sup> to avoid the dirt of that place, *2 Cor. 12. 7. and 10.* (where *Paul* after his Revelations and Rapture was in danger of being self-exalted, and was sensible of his infirmities) by feigning the man caught up into the third heaven, to have been some intimate friend of *Paul*: when as to the most ordinary understanding it appears, the blessed Apostle in modesty speaks in the third person, Ironically, as of another, yet really of himself. The after-part of the story concerneth *Paul*; it was He that had the prick in the flesh; it was He that had the messenger of Satan to buffet him, lest he should be exalted; it was He that prayed thrice unto the Lord, that it might be removed, and to whom the Lord answered, *My Grace is sufficient for thee, &c.* And therefore the forepart of the chapter & story is to be understood of him also; even of strong *Paul*, and of weak *Paul*; strong in the Lord, weak yet in and of himself, and willing to glory in this, that he knew himself to be weak and nothing; As he<sup>a</sup> that said, when

<sup>a</sup> M Nicholas Price, of Lyn-  
regd.

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when he had attained to no small measure of mortification, in the eyes of others, *I thank God I know my self to be a sinner*; while these proud up-starts think many of them have reached to the highest pitch of Perfection.

( 3. )

It is Pride that hath bred, and doth feed and nourish their opinions and practises.

What makes them level Legal and Gospel-light, but Pride? *The light which every man hath* (saith William Deu-  
berry<sup>1</sup>) *is not common to man by nature, it is the great gift of Christ ex-*  
*God, the Grace that hath appeared, &c.* The truth is, Every alread-page 26  
mans light where the Gospel comes not, is neither for de-  
gree, nor kinde the same with Gospel-light: it is but a  
shimmering of the Laws light; a gift of God indeed, but no  
such great Gift, as the Grace of our Lord Jesus Christ, or,  
as the doctrine of that Grace.

*Every man* (writes E. B.<sup>2</sup>) *hath that which is one in Uni-k True faith*  
*on, and like the Spirit of Christ; even as good as the Spirit of of the Gospel*  
*Christ, according to its measure.* A proud elevation of the of peace. p. 12.  
fallen posterity of Adam, either exalting the gifts of the  
Spirit as high as the person of the Spirit, or levelling the  
high and peculiar Grace of the Spirit in true Saints, with the  
low and common work, in every man.

Weigh but what J. Nayler hath in his Answer to *Math.*  
*Cassin*<sup>1</sup>, and see if there be not wicked Pride. *God is at li-1 Light of*  
*erty to speak to his people by them, viz. the Scriptures, if he Christ, and*  
*please, and where they are given by inspiration he doth so. And word of life.*  
*so he is at liberty to speak by any other created thing, as to Ba- page 19.*  
*laam by his Ass.* As if God did not speak constantly by the  
Scriptures, the voices of the Prophets\* and Apostles (though \* Acts 13:27  
his people are not always alike affected with and by them,  
nor doth the Lord give the same impression from the same  
Text at one time as at another) or, as if all the Scripture, at  
all times, were not of divine Inspiration; and as if he would  
have his disciples, with himself, ascribe no more authority to  
the Scriptures, then to *Balaams Ass.*

( 4. )

Unbelief begets and procreates all their Errors, and their  
love of Error, with their derisions of the Truth.

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How come they to slight the Scriptures, and the Ordinances of Christ? They have lost that *first faith*, or never had any, concerning their Institution and Authority; or the efficacy of the Spirit put forth by them. Would they else judge it *Blasphemy* <sup>m</sup> for any to say, the Letter, or Scripture, is the *Word of God*; when as 'tis that which the Spirit dictated, and hath ever blessed and prospered to his own purposes? Would they else scribble and quibble as they do?

<sup>m</sup> To all that would know the way, p. 4.

<sup>n</sup> Ibid, page 8. <sup>n</sup> *Thou that sayest thou had not come to repentance, if thou had not known the Letter, thou deniest Christ.* The Scripture is, say they; *A Declaration of the Spirit, but the Spirit is not in it; A Declaration of Power, but the Power is not in it.* And why is not the Spirit and Power in it? this is nothing but the voice and spirit of unbelief which makes them so to judge.

How like a Pelagi-Arminian doth *J. Nayler* speak? *\*Who hath the Spirit, hath an infallible guide, in matter and maner, if he keep to it.* And, *I know that so far as any are led by the Spirit, it guides into all truth, if it be not erred from.* Whence come these [ifs] but from unbelief? What *Luther* said of his Popish Devotions, is true here. *We always prayed in Popedom, conditionaliter, with condition, uncertainly and at hap-hazard*: And upon such a hazard do these [ifs] run mens salvation; beside the pride of such [ifs] determining all Grace, the Spirits infallible guidance, and what not, upon the will of man and his improvements.

<sup>o</sup> Answer to Quakers Calvinism, p. 24.

<sup>p</sup> Colloq. mens.

Whence is it that they speak with such disparagement of Christ dying at *Jerusalem*, but from unbelief? Had *Ed. Burrough* a Faith working by love when he sounded his Trumpet, <sup>p</sup> and upbraided *all that are called Presbyterians and Independents*, with their feeding upon the report of a thing done many hundred years ago? They that believe not that word, *John 6. 53.* will not tremble at it. Did those called Presbyterians and Independents more heartily feed upon Christ (who dyed, and as he dyed above sixteen hundred years ago) by faith every day, and meet often at the Lords Table in faith and love, they would be more strengthened in one, against their common enemies.

<sup>p</sup> A Trumpet of the Lord sounded out of Sion, by E. B., page 17.

They

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( 5. )

They do subtilly couch many Errors under specious words of Truth, or terms that are ambiguous, and of a doubtful sense.

<sup>q</sup> *The Righteousness* (saith Francis Howgil) whereby the <sup>q</sup> *Saints of old pleased God, and was accepted, was wrought in them, the same that is now wrought in the Saints by Christ.* The inheritance of Fa- cob, page 24.  
As if God were not pleased with them, as clothed with the imputed righteousness of Christ, or they would have that which is within the Saints, to be that which is imputed to their pardon, and acceptance : whereas God is more pleased with that which Christ wrought for them, then with what he worketh in them : Yea, that which Christ wrought in his own person, and in that flesh which he assumed, is that alone which the Father accepteth and imputeth to their justification. Not but he is pleased with his own work in us, in a way of Sanctification and Service.

That seems very fair which Alexander Parker hath, *' It is a Testimony an inward work that every one must know and witness, if ever of God. p. 4. they know true peace and rest.* But let all know that the work within, is not the ground and purchase of their peace (but the blood of Christ alone, and his obedience) although it is a witness and an evidence : and yet every inward work is not an evidence, or witness of peace with God, but that alone which is the New-birth, or true Sanctification, and the parts of it, flowing from, and inseparably attending and accompanying the Believers union with the Lord Jesus,

*Light* (saith Tho: Lawfon) *' is the same in him that hates (Lip of truth, &c. page 45. and 47. it, and in him that loves it.* And again, *Grace is the same in him that turns it into lasciviousness, as in him that is taught by it. The same seed as fell on the good ground, fell on the high way, stony and thorny ground. The Talent hid in the earth* (quoth Alexander Parker) *' is the same with those im- proved.* Testimony  
Now true it is, the same Doctrine of Grace, called of God, p. 12.  
sometime Light, sometime Grace, sometime Seed, and that which is a piece of that one Talent, is the same in them that love it, and in them that hate it ; But, as hating and loving cannot be the same, so the cause why one loves the Light, entertains the Seed, improves the Talent, is from a higher

R r

Light,



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Light, and from a new Eye to see and affect it, and from a second Talent given with, or after the first; and from the goodness of the heart, made good by Grace (or Gods free favor) and turned into the nature of the seed that falls into it: The outward doctrine (written in the book of God, and preached according to it) becoming an ingrafted word in the soul of a meek Believer. *James Nayler* in show of words confesseth thus much, " *While man is in darkness, the best of Gods gifts are perverted to a wrong end; but being enlightened from the word, the gift is seen and sanctified to its right end, without which it cannot, for God hath placed the blessing and right use of all his Mercies in his Son. One Talent then with all the pieces and ingredients that a man out of Christ is endowed withal, is not sufficient for any man to make a good and sanctified improvement of what he hath; he must have two, Christ must be given him for special enlightning, for sanctification, blessing and right use of outward mercies, and of spiritual gifts, given in common where the Gospel comes, as the doctrine of Grace; Ordinances, and such like: yea, Christ must be his Surety, and Satisfaction, his Wisdom, Righteousness, and his All and in all; for all benefits, without interest in Christ a Mediator, amount but to one Talent. Let every soul beg for two Talents; for that one Talent (which he, that hath no more, hides in the earth) is not the same with the Grace improving, though it be the lump of common gifts outward, or inward, to be improved.*

v Light of  
Christ, and  
word of life.  
page 13.

w Testimony A fine quirk hath *Alexander Parker*; " *Paul was sent to open the blinde eyes (not to bring them eyes) but to open the eye which the god of this world hath blinded.* It is true, as sin destroyed not the substance of the soul, and minde, so grace brings not a new substance; but by his leave, though *Paul* could not bring, *i. e.* give a new eye, yet by the ministry of *Paul* God gave it; with a new light; A light that every man hath not; and an eye, *i. e.* a spiritual discerning power and principle; which none have but such as are new born, whereby they not only see new things, but after a new maner. *The Church of God* (saith *E. B.* " ) *is redeemed by Christ Jesus, which is revealed within all that believe.* So, we may say

x The true  
faith of the  
Gospel of  
peace, p. 26.

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say the Church of God is redeemed by Christ Jesus, who made the heavens and the earth; yet, as it followeth not, because Christ Jesus made the heavens and the earth, therefore that Creation is our Redemption; so neither doth it follow, because Christ Jesus is revealed within all that believe, that such a Revelation is all our Redemption, or that Christ redeemeth his Church by that onely which is revealed within all that believe. The person that redeemeth is but one, and the same Christ Jesus, but the way of his redeeming of them admits of distinction. The Church is redeemed by a price without them, as well as by a power within them: the former purchaseth the latter. None have Christ revealed within them, in the Apostles sense, *Gal. 1. 16. Col. 1. 27.* for whom Christ gave not himself a Ransom upon the cross: It is a small matter that *E. B.* yieldeth, *The man Christ Jesus hanged upon the Cross, because they wickedly judged him to be a Blasphemer, &c.* This (saith he) is one ground at least, but this (say I from Scripture) is not the chief, but that which the Apostle hath given forth, *Gal. 3. 13, 14.* A curse he was made to purchase our Redemption from the curse; that the blessing of *Abraham* might come on the Gentiles, through him, and that we might receive the promise of the Spirit through faith.

*James Nayler* puts the lye upon them that say, *they deny imputed Righteousness of Christ.* I do not finde it in the very terms, but in what is equivalent I do; and that in the same Scripturient, for he upbraids us with our *Covering*, where-  
Love to the  
lost, page 4.  
in consists our Blessedness, *Psal. 32. 1.* and he makes im-  
puting of Christs righteousness, and putting of it into the  
creature, all one; yea, he states it, *That the just are justifi-  
fied, as they are sanctified and mortified, and no further.* From  
one error, viz. that righteousness wrought within us, justifi-  
fied, followeth the other, that it is more or less imputed; as  
they are more or less holy: But what is this all the while,  
but to deny Gods imputing, reckoning, or accounting of  
Christs sole, and most perfect obedience and sufferings, to  
the believing sinner for his justification?

(6.)

Some passages favour of meer ignorance, or of wilful

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blindness, about the Covenant of Grace, the state of Grace, and the Mysteries of Salvation.

a Publike discoveries of open blindness by James Nayler, page 2

As that of James Nayler, *Where sin is acted, it must needs have dominion.* Doth not the Scripture expressly exempt them that are under Grace, or a Covenant of Grace, from Sins dominion? Rom. 6.14. And yet, doth not Paul describe the present state of the Saints to be in the warfare and combat, and sin present when they would do good, even to pull them back from it, and to put them on to outward acting of what is evil, in a warring captivating way? Rom. 7.14. to the end of the chapter. And is not this the inward act of sins hostility? even where Grace reigns in the habit, and by a contrary act of the renewed will (while flesh is haling another way) doth oppose the rebellion and tyranny of sin. If some could shake off the actings of in-dwelling sin, in practice, as they attempt it in their doctrine, they had been raised to a higher form of perfection then yet they have attained: But the ignorance of a contrariety of willing, and of acting in the same subject, and faculty, shews rather their un-experiencedness in the Fencers school; and that they cry out of victory (not believed, hoped for, that we grant, but compleated) before they have engaged in the main battel. Fresh-water soldiers think the war is at an end, when they are past the first skirmish of a forlorn hope.

b True faith, &c. page 19.

That of E. B. *By what is the new birth wrought, if not by following the Light of Christ in the conscience?* To inform the ignorant we teach out of Scripture, that the new-birth is not wrought by our following work, but by Gods preventing Grace, casting the promise into the heart, and quickning that seed, by the in-coming of the Spirit, James 1. 18. with John 3. 5. Regeneration is not acquired by our acts, but infused of God by his will and power, John 1. 13.

c Ib. page 21.

That, Again *Shew if ever any natural man did get power over sin, and abstain from things forbidden throughout the Scripture.* When before, he had asked *By what is the new-birth wrought, if not by following, &c.* If a natural man may get the new-birth by following the Light of Christ in his conscience, then he may by such an act of obedience, get some kinde of power over sin, and far sooner abstain from many

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many things forbidden, then ever get the new-birth thereby. There is a two-fold power over sin; the one by the restraining power of God, called Restraining Grace; the other by the special influence of Christ and his Spirit, uniting himself to the soul, and taking up his habitation in a Believer; as in his Temple. The natural man hath the former, more or less, and yet remaineth a natural man; and in his natural state, because he wants the latter. Was not *Herod* a natural man, Mark 6. 20. and so remained, even while he heard *John* gladly, and did many things? Did not *Paul*, while in his natural state (following the light in his conscience) abstain from things forbidden? was he not, touching the righteousness of the Law, blameless? Were not those *Peter* speaks of, escaped from the pollutions of the world, through the knowledge of Christ? yea, *clean*, or *really escaped*, as by a common or inferior work of the Spirit, and yet were in their natural state, first and last.

What wilful ignorance is in that Querie? *Where is such a Scripture, that the most eminent believer sins in any things?* This is subscribed by three or four of them; as if they had never read, or having read, not regarded, *James* 3. 2. or will not understand *Rom.* 7. 21. that not onely in all the good they do, or would do, *evil* (by a tyrannizing law of the old man) is present with them, but in *many things they all offend, or sin.*

And what affected blindness in that demand? *Where doth the Scripture call it self the Word of God, and to whom was it the Rule of Life?* Who please may read over the *Psalms*, once more, and view the 40 page; and then consult *Gal.* 6. 14. and view the explanation, page 44. of this Reply, and the Scriptures will stand right in his thoughts (by Gods blessing) and he be affected to them.

( 7. )

Much of Mystical *Babylon* and Confusion is in their writings and ways.

They confound common and saving gifts, we not onely distinguish them, but divide them. Common are in many persons where saving are not: saving are in all the Saints, but on some of the Saints many common gifts are not conferred.

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They confound Justification and Sanctification. We distinguish them; but divide them not so but they are present to the same subject, or person, the believer; although they are not the same Grace.

They confound the Price of our Redemption, and the application of it by power. We distinguish them, and divide them not so, but where one goes before, the other follows after; according to the riches of Gods grace, and the unchangeableness of his Covenant in Christ.

There is enough in the fore-going Reply, and in the third and fifth of these Animadversions, for a plain demonstration hereof. It may be hoped, upon no weak grounds, this Sect is acting one of the last parts, upon the tottering stage of the Romish Antichrist. Never, I conceive, did any, as these so masked and disguised, *servire scena*, suit the present occasion and times for *Romies* advantage; but it began, and will end in their confusion.

( 8. )

Their Doctrines and Practices end in Apostacy of the deepest stain, and Blasphemy against Christ of the highest strain.

The experience of *James Nayler* and his Comrades give sad and dreadful proof hereof. When the humane Nature of Christ is not adored for its self, but as it subsists in the person of the onely begotten Son of God; they give and take ( by their doctrine of God and Christ manifested in their individual flesh ) the same divine Honor which is peculiar to the person of Christ alone, God blessed for ever.

( 9. )

There needs no farther proof of their Scripture and Self-contradictions.

Their Blasphemies evidence the former: and their Grandees giving one another the lye, demonstrates the latter. We had a notorious evidence hereof the last Summer at *Witbam in Essex*. After that a blustering fellow ( said to be one *Hubbersborn* ) had driven divers to quaking, falling down, and roaring out ( that the flesh might be cast forth, the Spirit, as he said ) there followed him *William Dens-*  
*bery*

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bery in his circuit and course, and tells the poor people, they were fools and beasts if they minded any such quaking postures; and much more to that purpose. And the Narrative of their Letters and Examinations thereupon at *Bristol* (put forth by Mr. *Farmer*) sets a broad seal to this as the former *Animadversion*.

( 109 )

Their Sufferings in defence of corrupt and false doctrines, are no part of the sufferings of Christ in his mystical body.

That their doctrines are false, which they attempt and labor to defend, hath sufficiently been evinced, and cleared. The other follows by undeniable consequence. It is not the punishment, but the *Cause* that makes the Martyr: as he said of old, who was a famous Assertor of the Truth, in his time. The Philistines died by the fall of the house as well as *Martyrem facit Causa, non supplicium.* *Samson*, sed diverso fine, ac facto, but with a differing scope, Aug. and that through a wise-ordering Providence. They suffered for their Riot, Idolatry, Cruelty and Impenitency, he died in Faith, and with zealous calling upon the name of the Lord, for a publique Revenge upon his, and the Church its enemies. Who sees not a vast difference between *James Naylers* Pillory, and Mr. *Burrtons*? between the Imprisonment of many disturbing Quakers in our times, and of the peaceable Confessors and Sufferers in Queen *Maries* days? Who so blinde as they that will not see? Lord open the eyes and hearts of deluded Quakers and Papists; Bring thy people quite out of the Babylonish wilderness; Forgive them that know not what they do, write they know not what, suffer out of devout ignorant intentions, which will not justify their unwarrantable actions or passions.

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